No. 20

Beaders of the JOURNAL are especially requested to sono in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors Notices of Meetings, information concerning the organ tzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated ac sounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

FIRST PAGE. -- More Canadian Mysteries. Five Pounds of Intelligence. Lossing Its Grip. Telepath'c Vision. The Postmaster General's Premonition. Talmage.

SECOND PAGE.-Questions and Responses Jesus and the Jews. My Experience.-Continued. Assertions Without Facts. "Merlin" Mixed.

THIRD PAGE. - Woman's Department. Book Reviews.

FOJRTH PAGE. - Steps Towards Organization. The Outlook, Psychical Research. The Lamb and the Wolves. Without Creed or Dogma. From the Atlantic to the Pacific. M. J. Savage Speaks.

FIFTH PAGE.-A Spartan Judge. A Medium's Dream. General Items. Miscellaneous Advertisements.

SIXTH PAGE. - The Advent of Time. Hereafter. Indig-Danger Signals. Hardly a Corner Stone. Opinions must Clash. In Due Proportion. A Correction. Gone higher.

SEVENTH PAGE.—Compensation. Miscellaneous Advertise-

BIGHTH PAGE.-My Father's Present -An Etching. Organisation. Mr. J. C. Wright in St Louis. He is Encouraged. A Secular Paper on Spiritualism. Miscelaneous Advertisements.

# MORE CANADIAN MYSTERIES.

# A Clergyman Sees an Apparition.

I's the lidies of the Religio-Philosophical Journal

The Toronto Mail of the 10th inst. contained an article entitled "Two Canadian Ghosts," treating the whole matter as a huge joke; and thinking that it was not all unlikely that the reverend gentleman might be similarly placed as myself, i. e., as a target for scoffers and would-be wise men to poke fun at, I concluded to write to him and ob- | to visit every apartment in the house, and on tain his version of the affair. This I did and | entering a bed room-it was the one facing in due time received his answer, with permission to publish, if necessary. I inclose the article referred to, clipped from the Mail, and also a copy of the letter I received from Rev. Henry Hartley.—PERCY WOODCOCK.

EXTRACT FROM EDITORIAL OF THE TORONTO

An account was given some days ago in these columns of the sayings and doings of a ghost that has been troubling a family bearing the name of Dagg, in Pontiac county. ....Curiously enough the disappearance of the Pontiac spirit was promptly followed by a similar outbreak in St. John, N. B. One would almost imagine that the Pontiac visitor had taken the new short line to its eastern terminu, with a view to giving an exhibition there. But this can hardly be the over the Pontiac ghost was heard and not er I opened my eyes, and lo! the apparition seen, whereas the St. John ghost is seen and had vanished. I then proceeded to search not heard. It is very evident from the ac- every room in the house and not seeing anycounts given of the two visitors, first, that | thing more left the building, locked the door, the St. John apparition is not an importation from the pper Provinces; and, secondly, related the particulars to her. that as there are different kinds of men so there are different kinds of ghosts.

The St. John ghost is, it appears, the troubled spirit of the late Mr. Jackson, formerly a It has made its business during the past few days to visit the widow Jackson, and appears to follow the example of the spirit of Alonzo the Brave, that "spake not, and moved not, and looked not around." In order to escape the posthumous attentions of her husband, Mrs. Jackson called in the clergy. Rev. Mr. Lawson visited the house in response to her appeals, but was quite unable to detect a ghost upon the premises. Rav. H. A. S. Hartley, B, A., was then summoned. After making sure that the lady was not intoxicated, he examined the various rooms. In a bed he found the form of a man which, though he could see it, he could not feel. Shortly afterw rds he observed a chocolate-colored man sitting in a chair, and subsequently the man walked with him from the bedroom to the parlor. This was the ghost. More than that, it was vr. Jackson's ghost. Mr. Jackson was clean-s' aven in his lifetime; the ghost was in English and Latin and finally resorted to | no mortal hands were touching them. the old exorcisms of the Roman Catholic Church. These were successful but not permanently so, for the ghost devisited the premises, indicating its presence to the satisfaction of a committee of four colored men by disturbing the bed-clothes in the darkened bedroom in which the committee had assembled. It is evident that notwithstanding the a full supper of indigestibles late at night, tholicism is losing its hold on the Irish im-Latin and exoreism, Jackson's ghost is un- his prayer is mockery. He has no right to migrant population in the United States. daunted. Probably the rev. gentleman has pray for the safety of his family when he mr. Kavanagh, O. S. F., says in an Irish not used the Latin exorcisms to the best adknows there is sewer gas in the house.

vantage. He should have read them backwards. Latin sentences read wrong end foremost are very powerful with ghosts. That is to say, those who believe in ghosts so maintain.

REV. MR. HARTLEY'S LETTER TO PERCY

I have just been put in receipt of your esteemed missive, and hasten at once to respond. I presume you are thoroughly posted as to the circumstances of the case in question, as they have been fully reported in the various St. John papers, and, therefore, I will be as concise as possible. You will have learned from a perusal of the Toronto Globe of Friday Dec. 6th, 1889, that I have recently published a volume of "Classical Translations;" and, perhaps, you will also have seen in the *Progress* of our city that the matter in question has been editorially dealt with in a manner not favorable to me, or the clergy in general of our church communion, and you may at once recognize me as a minister in good standing of the Methodist church, and, therefore, true to the traditions of Methodism, not likely to encourage a belief unless I had been well assured, in my innermost consciousness that such belief and expression of belief had been well and properly established by proofs the most relevant and tangible.

A widow named Mary Jane Jackson, nant Protest. Gurney and Stebbins. Taxation without | native of Hantsport, N. S., and a Methodist, Representation. Charity for All. Anthropomorphism | has been living in St. John a little over nineteen months. Her husband, John Thomas Jackson, a native also of Hantsport, a Baptist, died in Hantsport early in 1888. The widow had been living quietly in a cosy little cottage on Huffield street, until, as she informed me, a comparatively recent date, when she alleges she saw her husband's apparition. This statement has also been confirmed by several other persons, who have assured me that they also have seen the same. It appears that the woman Jackson, prior to seeing me, had sought the ministerial aid of another Methodist clergyman, and was about to go to a clergyman of the Reman church when she called on me.

Quite discrediting her statement I repair d to the house on Sunday, Nov. 24, at 1:05 P. M., immediately at the close of my 11 A. M. Service, and leaving a very large concourse of people on the streets, not one of whom could be induced to enter the house, I unlocked the door and entered. I remained for some minutes in one of the rooms of the house and was about to retire, convinced in mind, that the woman was laboring under a great delusion; but after reflection I resolved the street—I saw the form of a man on the bed, covered with a sheet. The man appeared to be about thirty-eight years of age and was of a chocolate complexion. The face was clean shaven, save the upper lip, which wore a mustache. I reached out my hand to grasp or rather to feel the object, but it was impervious to touch. In a moment—in the twinkling of an eye-I saw a man sitting in a chair about three yards from the bed, and be was the same, evidently, as the one I had seen on the bed, and he was dressed in black clothing. On attempting to touch him, this form also vanished and on retracing my steps I was followed by the apparition or rather it walked by my side. I opened the door of another room and the apparition stepped into it and remained standing. then closed my eyes and began to offer an extemporaneous prayer, in a voice sufficiently loud to be heard by those who were standing case, for the St. John ghost is colored. More- in the street. At the conclusion of my prayand meeting Mrs. Jackson on the sidewalk,

The matter having got to the public, at my request a number of gentlemen representing the press, the coroner of that portion of the city, Jno. E. Bergman, M. D., of Edinburg prominent and influential barber of that city. University, my wife, an official of my church, and others repaired to the house, at noon the next day, but no manifestations then took place. Between 11 P. M. and 1:30 A. M. of the following day, however, under the escort of five constables commanded by Sergeant Henry Kilpatrick, we again went to the house. On this occasion we left five persons in the room, viz: Mr. William Everett, shorthand writer and sub-editor of the St. John Telegraph; Dan J. McIntyre, the precentor of my choir; Edward Mussenden, a school teacher; Mr. Berry, sub-editor on the staff of the Daily Sun; and Charles J. Brown of St. John. All others were excluded from the apartment, the one in which I had seen the apparition. On three several occasions we were called in, and on each occasion, we saw clearly and distinctly that the bed clothes had been seriously disturbed, each of the five persons declaring that on oath they would say, that no one touched the bed, and of the also clean-shaven; therefore the ghost was five two swore that they saw a man get into that of Mr. Jackson. At least such was Mrs. | the bed, and a third affirmed that he saw a Jackson's argument. Now the rev. gentle- super-natural light. The other two said that man thought it was time to do something, while they had not seen any thing they knew so, according to a local paper, he read Psalms | that the bed clothes had been disturbed while

This, in brief, is a true statement of the affair as witnessed by myself alone in the first instance, and by other prominent witnesses in the second. Yours sincerely. St. John, N. B. HENRY HARTLEY.

For the Religio-Philosophical Journal. Five Pounds of Intelligence. CHARLES DAWBARN.

Richard Snowflake, Esq., was his name, but he graciously allowed bis particular friends to call him "Dick." Only eighty ounces of French poodle, counting flesh, bones, and cur-ly white hair; but theu, it was all permeated with an intelligence that counted by the ton

on the scales of heaven. Civilization demands of man that he become a specialist. He must walk in a narrow groove all day, even though he put on a dress-coat when evening comes and pretend to be just like his fellows. Nature laid the same command upon Richard Snowflake. He looked like a poodle, barked like a poodle, and perhaps bit like a poodle, but he had a down the Irish population of the States at hobby. He was a specialist, and in his own lacours one fifth from that number as Irish Protest success possible, only, to a dog born under ante and their descendants, we have some very peculiar planetary influences.

The stars had marked him as their favorite seven months before my friend made his acquaintance in the city of Detroit. But the the States as 81/2 millions. If we subtract mark was small at that time for he only from that 11/2 million, the number of Cathweighed two pounds; one dollar and fifty cents was his price-seventy-five cents a pound for the poodle, with the intelligence thrown in. Mortals are short-sighted, but the angels wept with joy. Richard's life-loss of about one half of the Irish population work demonstrated a wider field than the of the States to the Church." broad avenues of Detroit. In fact his destiny amongst his fellows was to become a Sage, all rolled into one little dog of the French poodle variety. He was born with a faculty for accumulating wealth, but unlike Jay Gould he could not begin with a patent mouse trap. A mouse was too small game for Richard Snowflake, Esq. He was far too honorable to use water to increase his capital, indeed his friends say he grew up from two pounds to five almost entirely upon milk. The first evidence of special talent was given by Richard a few months after his

change of ownership. He was in a carriage sitting quietly in the lap of his mistress whose husband was driving, when suddenly he insisted on getting out. It was the work only of a moment to run to the side of the road and return with an envelope containing | during her life-long service in the family, two ten-dollar bills. Of course he was praised and petted for his financial ability. In a week or two he found more money, and at intervals of weeks or months continued his collections. His mistress kept an account of his earnings for the two years of his short life, including the value of a diamond ring which he fished out of the ruins of a long deserted home, and she assured me the total amount was over three hundred dollars.

One day a boy—an evil minded, wicked boy-pointed his toy pistol at poor Richard. In a glass case on the parlor table now reposes the martyred Snowflake. As the lady was telling me the history, we were looking at the little hero who lay there with glass eyes and a curly tail, and the cruel bullet was under his fore paw. The husband was in the front room and confirmed the story, as he said he had been present at several of the collections taken up by Richard for the benefit of the family.

So far, the Seybert commission will of course talk learnedly about the attraction of cohesion, and show us how Kellar, the magician. can do the same if any body can be found who will lend him a couple hundred dollars and an old diamond ring. But there was a postscript which carries the mystery a step further into the field of Spiritualism where the JOURNAL fights its battles of to-

Just a week after Richard Snowflake, Esq. had ceased to snap at flies, and had gone to the paradise where it is believed fleas are refused admittance, his mistress feit him in her arms as she was walking in the street. Being clairvoyant and clairaudient she says she saw him and heard his cheerful little bark of greeting. Suddenly he jumped down and ran across the street. She followed till he stopped with his paw on a crombled up ten-dollar-bill. It was his contribution to his funeral expenses. He never appeared again, and if ten dollar bills are still lying around loose or fluttering in the air, they are now doubtless gathered by dogs of another

The reader might ask if I believe the story. I have testified that I stood by the glass case containing the dead dog and the fatal bullet while listening to the wonderful narrative. more to give them they beat me, starved me, There, too, was the cash account kept by the lady, all ready to be added up by the skillful accountant. The ten dollar bills were the own sister's child said unto me, "Make sure only missing links in this wonderful biography. The magician was dead.

But the dog-ghost, and that last ten dollar bill? Yes, I heard all that too. I saw neither the ghost nor the bills. The reader and the editor have exhausted my testimony, save that I remember the lady said the dog help you; make an end to your misery." I seemed half asleep and refused to eat for ran to the river and jumped in. O Master, some hours before each find, and that she you are good. With these words a happy was conscious of influences at such times | smile lit up the old face. The eyes lost their although they never assumed human form or | terrible expression, and assumed one soft and dersonality. So the mediumship of life delow man might be an interesting theme for discussion.

# Losing its Grip.

San Leandro, Cal.

It is satisfactory to note, from the evidence

"I need scarcely say that before I committed myself to the statements contained in my letter concerning the great falling away of knowledge acquired from my own experience in America, had obtained very copious information from various reliable sources—chiefly American priests, who are undoubtedly the best authorities on the subject—and whose invariable advice was, 'Tell your people to stay at home.' The only argument shall now bring forward to maintain my position is that drawn from statistics. The number of Irish in the United States-in cluding emigrants and their descendantshas been computed by some at 22 000,000, and by others at 15,000,000. The latter is the lowest estimate. I think we may safely put 14 millions who ought to be Catholics. Now, the latest Church statistics that I have seen give the entire Catholic population of olics from foreign countries, we have 7 millions of Irish Catholics. That is, 7 millions

This "loss" is probably largely due to the public education available to all in the Cyrus B. Field, a Jay Gould and a Russell States, for as people are educated they must needs, in the great majority of cases, drop away from the Church.-[London National

# Telepathic Vision.

The following narrative (translated from the Sphinx) was communicated by Herr G. F. Friedrich to the Psychological Society of Manich and published in Light:

Mr. T., a high judicial dignity, now pen-sioned off, had in his service a faithful by his parents, to whom he had promised to keep her for life. Lisbeth had saved money and this seemed to have aroused the cupidity of some relatives, who finally induced her to leave her kind master, and live with them. She parted from him in tears, and Mr. T. was also deeply moved, having tried his utmost to dissuade her. Years elapsed. He had moved to a distant town, but on her birthdays and also at Christmas he had invariably written to the old woman, and sent her some money, without, however, getting a single acknowle edgment. Still, he never doubted that she in case of need. But Mr. T. narrates: "One to attend the funeral. cold. dark November night in 1887, at about 4 A. M., I was suddenly and violently awakened, and made to sit up in bed. A nameless terror seized on me. In full possession of all my mental faculties, and with my eyes wide open, I felt spellbound and paralyzed by a strange influence, and by a will apparently more powerful than my own. Involuntarily I was made to look in a certain direction, and then with terrible reality a vision was presented to me. I saw a deep river faintly illuminated by a yellowish-grey light, and floating on it, with head and body distinctly visible, and the long grey hair tossed by the stream, the well-known form of old Lisbeth. She stared at me reproachfully with eyes fixed and expressive of despair, intensified to frenzy, from which I was unable to avert my own. They held me spellbound, and a conversation without words, but distinctly strik-

ing my ear, took place between us.
"'Master, she said, 'master, why did you leave me so entirely forlorn? You were my only hope and consolation: your fault is that I must die so miserably.'

"'Lisbeth,' I replied, 'you had money, and in every letter I wrote to you I sent you some. Why did you not write or return to me? Your faithful services to me, your devotion to my parents I never forgot.

"'O master,' said the form, 'now I know you did not forsake me; but my relatives intercepted your letters, and kept the money. They flattered me, until I had given them nearly all I had, and the rest they forced from me by threats. They would not let me write or come to you, and when I had nothing and made me sleep, half naked, in a cow's pen on a little straw. Only last evening my you die soon. You are not fit for anything else. To morrow you must leave this house. To-night I could not sleep, and knew not what to do. I thought of you, but then I said: 'He will have nothing more to do with me, and I heard a voice saying: "Nobody will derceidi. The whole vision decame gradi ally more distant, faded, and was gone."

Further sleep that night was impossible. Mr. T. determined to write at once to the clergyman of the parish in which Lisbeth lived, but urgent business that day prevented him, and he was already beginning to smile at himself for allowing a "vivid waking dream" to agitate him so much. When reading his paper on the following morning, he found in it an account of old Lisbeth's suicide by drowning, at the time he had the vision, and under circumstances and from | conceivably keep his ghost quiet?-[Light.]

causes exactly identical with those revealed to him at that time, an incredible story, or at best but a marvellous coincidence, says the Irish abroad from the Faith, I had stud-ied the question, and in addition to the says I, but one of those marvels of God's spirthe ignorant skeptic. Marvellous, indeed, itual universe, of which but an infinitesimal fraction probably is revealed to us in our earth-life. The spirit of a drowning woman in the very act of departing from the body, rushes to the person then uppermost in her thoughts, and impresses on that person not only these thoughts, but even her own pic-ture, and that of her surroundings.

# The Postmaster General's Premonition.

The death, by his own hand, of a preminent lawyer, Franklin B. Gowen of Philadelphia, created a sensation in public and political circles week before last, and as he carried a heavy life insurance an attempt has been made to show that he was murdered. He was an old-time friend of Postmaster General Wanamaker, and the intimacy between the two gentlemen was of the closest description both in their business and social relations In the company of some of his associates, on the 16th inst., Mr. Wanamaker told the fol lowing story of a presentiment he had of Mr. Gowen's death:

"On Friday evening, as I was seated in my library, I felt a queer sensation come over me. It made me feel much distressed and very uncomfortable. It was as though I had a premonition of some impending disaster. At the same time it flashed across me that my old friend Mr. Gowen was coming to visit Washington. I did not connect the two ideas together at the time, but I could not get rid of the impression that something serious was going to happen. My daughter in-law wanted to go over to the White House that evening to make a call and asked me to accompany her. This unaccountable sensation I was experiencing, however, induced me to request to be excused, and I told her that I was feelcreature, "old Lisbeth," handed over to him | ing too nneasy and distressed to be able to go with her. The next morning, as I was dress ing, the thought of Gowen again came into my head and the same uneasy feeling recurred. I said to myself: 'Ob. Gowen, you did not come to see me this time,' referring to his custom of calling on me whenever he came to the city. The work of the day chased my apprehension away, but you can imagine my feelings when I heard that same afternoon that poor Gowen had killed himself. I believe that he came over here with the express intention of making away with himself, desiring to give as little trouble as possible to his family and to have his remains cared was otherwise than well and happy, as he had strictly enjoined on her to appeal to him city." Mr. Wanamaker went to Philadelphia

# Talmage.

Talmage certainly has oratorical power and his oratory is unique. He is an actor and he knows how to play the part of the clown. He has art and says things which amuse by their very extravagance. His wit is coarse, but for this very reason it is effective with the average audience. He possesse imagination and is something but not much of a poet. His similes, tropes and illustrations are often ridiculous, but they are his own. His originality is in expression and manner, not in thought. He is incapable of abstract reasoning and he never tires his audience with philosophical ideas. There is nothing abstruse about him. He is concrete in thought and method. He thinks like a child and has childish views. He is emotional and religious by nature. There is no reason to donot his sincerity—to question his honest belief in the doctrines he preaches. For the kind of work he does he receives a large salary it is true, but liberals have no right for this reason to question his honesty. Men do not generally preach what they do not believe when they can be popular and make money by preaching what they do believe.

Taimage's main deficiency is lack of intelectual integrity. His sermons are made up largely of distortions of facts, of absurd stories, of evasions and exaggerations aud **of** downright falsehoods. He is not a learned man, but he knows enough to know that many of his statements are untruths. He indulges in lying, and I have no doubt that he believes that he is justified in lying, that it is approved of God, since it is in the interests of religion. With the fathers of the eary christian church it was a maxim that falsehood was justifiable when used in the interests of their faith, and with many this

It will be remembered that the police of Arran buried a murdered man's boots in order to lay his ghost. We wonder what is the origin of that idea? In some parts of Great Britian we are informed that one slipper of a man who has "died hard" is buried with him. What can he want with a single slipper? And how does the possession of that slipper

is a practical belief to day. Talmage is an illustration of what is true beyond dispute, but of which so few comparatively have a clear idea, viz: that religion and regard for truth, that religion and a fair disposition, that religion and honorable and scrupulous methods, have no necessary connection, and may and often do exist apart from each other.—B. F. Underwood.

# QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

2. How long have you been a Spiritualist?
2. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to

RESPONSE BY MARY A. PERRY. 1. My father and mother both belonged to the Universalist church. I also have belonged to a Universalist church.

2. I have been more of a Spiritualist than anything else for twenty-five years. 6. Just what you are now doing-fighting frauds and advancing the idea of organization. I am a feeble old woman, 72 years of age. May the good angels help you is my

Bristol Springs, N. Y.

# REPONSE BY E. G. RAIFORD.

6. The greatest need of the Spiritualist movement is to afford to the people at large ready means of investigation. The most available method for this work must be through well directed systematic effort on the part of Spiritualists in devising means for the general spread of its phenomena and literature. The public mind must be educated in the spiritual philosophy. A large per cent. of the people read, while but few investigate, simply because the means of investigation are not at hand; and while as a whole the American people read much, their reading is confined to current popular literature and such religious matter as is usually pressed upon their attention. While Spiritualism proper is, or may be, the greatest blessing of this age, it is little under-stood by the masses beyond the fact of spirit return. The better informed know that its teaching involves a religious revolution of all their cherished theories, and hence the religious antagonism which it is the work of Spiritualism to overcome. The human brain is not a thought generator beyond physical instincts-indeed we know nothing amounting to an idea except what we have learned. We have, however, the faculty of compiling or bringing together the fragmentary impressions made upon the mind here and there. and the result is often improperly calle an any claim to inspiration or infallibility. The made so strong and I could not overcome, original idea. It is upon this principle that gospels of Matthew, Mark, Luke and John are convinced me of two very important truths: all great movements among men, both relig- not authentic, and were not written by the 1st. That our Spirit friends can and will. ious and political, become strong and com- persons whose names they bear. They con- when earnestly desired to do so, powerfully manding. The pet theory is persistently pressed upon the people by enthusiastic leaders until their ideas become dominant, are accepted and believed to be true. I have an instance now in mind. When secession was first agitated, very few believed in it or had any serious thought of its final accomplishment, but the leaders, both through the press and on the stump, brought a majority of the people to accept the absurd theory of State sovereignty and the right of secession. Look at the immense growth of Methodism through the process of forcing its claims upon the people everywhere. Spiritualism must be impressed upon the public mind, not as seeking to establish a creed, dogma or a religionfor this is impossible, but upon its own merits as the grandest revealment of the age—a philosophic and scientific knowledge of the origin and possibilities of mankind hereafter, at once in harmony with reason and natural justice. Columbus, Ga.

# RESPONSE BY T. E. CASTERLINE. 1. I do not belong to any church. In

early life I went through the conversion process and joined the Methodist church, but being inclined to read both sides, soon became skeptical and backslid. My parents nominally belonged to the Methodist church but were not active in the work.

2. I cannot say that I am a Spiritualist, though all my hopes, sympathies and desires are in that direction. 3. Am not really convinced but am simply hopeful and constantly reasoning along

4. I have seen a great deal of what was claimed to be phenomena, but nearly all of it was fraud; for instance, the case of table tipping could be explained without calling it a spirit phenomenon. The only phenomena I ever witnessed that I could not readily explain was in the presence of Mrs. Coan of New York, in the winter of 1852, I think. Mrs. Coan's recommendations referred to her as a celebrated rapping and writing medium, and, during the seance, it seemed to me she sustained her reputation; the memory of what I saw and heard there has never left me, and is the only evidence to which I can

eling as offering any hope of a life beyond

the grave. At that time, rapping was the principal phenomena talked about and much interest was manifested in the subject by the people generally. The place at which Mrs. Coan gave the seance in question was at a small village, in the State of New York, known as Tioga Centre. She had sent out her circulars about one week in advance, and when she arrived she was greeted by a large and critical audience. A common breakfast table was procured from the hotel and placed in the middle of the hall. Then Mr. Coan, who accompanied his wife, asked the audience to appoint a committee of four persons to sit round the table for communications. This was quickly done, the four persons being Ezekiel DuBois, Dr. David Earle, Wm. Oakley and the teacher of the village school whose name I have forgotten. DuBois was an atheist, Dr. Earle a Universalist, but leaning toward materialism. Mr. Oakley was simply a worldling but accepted the teachings of Christianity. The committee was the best that could possibly have been selected from that audience. As soon as the committee had taken seats around the table. Mrs. Coan asked: "Are there any spirits present who would like to communicate?" Instantly three raps were plainly heard upon the ta-She then asked the spirits to indicate which one of the committee they desired to ings of Jesus?" communicate with, by rapping, when the right one was pointed to. The different

at the table by having large newspapers held about their heads by two men, and the persons pointing to words, dates, etc., often tried to be tricky, and, after two raps had been given at a certain word or number, they would drop the pencil to the next, and, though the third rap would be given, another would immediately follow and Mrs. Coan would announce the fact that the pencil had been changed.

She also wrote names to correspond to names written by persons in the audience, and the papers concerning the names written by the andience were folded closely and piled upon the table. Then the papers were picked up, one at a time, and three raps was the signal that the paper picked up contained the same name she had written and was found to be correct, in every case.

There was, however, a communication received by Dr. Earle, purporting to be from his father. The raps signified that a spirit wished to communicate with him-spelled out the name of his father, said he died at his residence in Oshkosh, Wis., that he was sixty three years of age at death and gave as the cause of death, old age. Now, all of this communication was true except the state ment that he was dead. He was alive and well, and didn't die for a number of years after that. This false communication somewhat staggered me, though there were, perhaps, a dozen'that were true in every partic-

5. I regard Spiritualism as a religion because its teachings embrace the idea of a God and our relation to Him both as mortal and immortal beings.

Organized effort. Knowledge is power, and the more useful knowledge we acquire, particularly of the relations of life. Edgar, Neb.

# Jesus and the Jews.

Dr. E. G. Hirsch, Rabbi of the Sinai congregation in Chicago, is generally recognized as one of the most scholarly men in the city. which comes on the 25th of the Jewish month He is a progressive, public spirited citizen of or Kislev, and this year it happens to come whom Chicago is proud, and his views on any subject always attract attention. Just before Christmas he was interviewed by a reporter for the Chicago Herald as to the views of liberal Jews concerning Jesus. Here is the report:

"You must understand, to begin with," he said, "our position with reference to the extant lives of Jesus. We do not believe in the inspiration of the New Testament or the Old Testament. We do not believe that the autin instantly destroying an appetite for tobacthors of the different books of the Bible laid co which daily use for thirty four years had least, as late as the year 100, and perhaps as | the spiritual. 21. That to induce them to use late as the year 200. They are not for that | their power in our behalf we must pray-not reason entirely destitute of truth, but they are a maze of fact and romance in apparably woven together. The gospel of John por trays a Jesus entirely different from the Jesus of the other three gospels. We do not therefore, believe a great deal of what is said about Jesus in these books."

"What parts in particular do you reject?" "We reject the doctrine that Jesus was od if these books teach it, but I do not believe that Jesus ever claimed to be God, or that these books fairly represent him as claiming it. We also reject the doctrine of his pre-existence, and do not believe that he lived in heaven before he lived on earth. We reject. of course, the doctrine of his miraculous birth. The gospels are not consistent concerning his birth, because they trace his descent from David through Joseph.'

"What about the immaculate conception?" "We reject it. We do not believe in original sin. We do not believe that any one inherits either guilt or depravity, either from Adam or his immediate progenitors. Therefore we do not believe that Jesus was specially exempted from such a law of heredity."

"Do you believe that Jesus wrought mira-"We do not, because we do not believe that any one ever wrought a miracle. We do not believe in miracles at all. The New Testament miracles are evidently patterned after the Old Testament miracles. Jesus is said to walk on the sea because Moses went through the sea. Jesus feeds the multitude miraculouely because Moses did it. Jesus raises a dead child because Elisha did it. Now we do not believe in the miracles of Jesus, of Elisha,

of Moses or anybody else." "Do you believe that Jesus made an atone-

ment for sin?" We do not. We do not believe that a propitiation of God by the sacrifice of himself was ever taught by Jesus, nor that a propitiation of God by any sort of sacrifices is taught in the Old Testament. Jesus said almost nothing on the subject of an atonement for sin in the gospels, and what little is attributed to him there is evidently spurious. As to the Old Testament, David says: "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' The succeeding verses, in which the psalmist is made to tell God that after the walls of Jerusalem were built he would delight in burnt offerings were evidently interpolated at a later age, for the walls did not need building in David's day. Our doctrine is that God is love. God loves wicked and good alike. Indeed, he loves the wicked more than the good, on the same principle that an earthly father loves his deformed child the most. The sufferings of the wicked are acts. not of vengeance, but of discipline, and prove a greater depth of love than do the prosper ous condition of the good. God is not a Shylock. He has no attribute of justice which compels him to punish. Therefore, there is no need of any atonement.'

"You dony, of course, the messialiship of Jesus?" "Yes, we do not believe in any Messiah. We

believe that the only-Messiah promised in the Old Testament was a temporal prince, who should bring political deliverence to the Jewish nation, and we do not even believe in such a Messiah as that. Our Messiah is not a person but a condition.

"How about the moral and religious teach-

"We believe that they were of a very elevated and noble character, but we do not

"We do not believe in it. We believe, however, that he led a life of great puricy and devotion. If the Jews were to make up a canon

of saints, you may rest assured that they would canonize Jesus. We do not believe, however, that he was the only saint. We do the law of gravity in the case. In fact it is not believe that he illustrated the duty of because of the certainty of its operation that love and forgiveness any better than numbers of others. For instance, his dying exclamate tion, 'Father, forgive them, for they know not what they do,' is fully paralleled in the death of Socrates.

"Do you admit that the Jews are responsible for the crucifixtion of Jesus?" "We do not. Crucifixtion was not a Jewish execution as occurring on a feast day. Now, is not at all probable that the Jews influenced the execution of Jesus. It is well estheir wishes, and, on the other hand, used to go out of his way to insult and oppress them. There may have been an intrigue between Pilate and Caiaphas and the other priests, but the Jewish people as a people had no ill-will to Jesus. On the other hand, all the accounts agree that they heard him gladly, that they received him with hosannas, and that they would have made him a king. "What do you think of current Christian-

"I think that if Jesus were here now he would not recognize it. It bears no resem-

blance, either in spirit or in form, to the religion of Jesus. Jesus' great doctrine of love is more honored and observed among the the higher laws of our being, the better will | Jews than among the Christians. The hatred we be enabled to perform our duties in all of the Christians for the Jews is the most unreasonable and abominable violation of the spirit of Christ imaginable. I believe the Jaws of Chicago are more completely ostracized than the anarchists or Clan-na-Gæl." "Then you are not very likely to celebrate

Christmas?" 'Yes, we will, too, but it is accidental. We always celebrate the Jewish Feast of Lights, on Dec. 25. We celebrate it with the evergreen tree and candles.just as Christians celebrate Christmas. This Feast of Lights is spoken of only in the apocryphal book of Maccabees.'

# My Experience.—Continued.

To the Editor of the Religio Philosophical Journal

The wonderful exhibition of spirit power, as many professing Christians do, simply going through with a form of prayer, but earnest, insistent, persistent prayer. As James Montgomery has most beautifully defined it,

"Payer is the soui's sintere desire, Ut ered or unexpressed; The motive of a hidden fire That trembles in the breast

"Prayer is the burden of a sigh, The valling of a tear. The upward giancing of an eye, When none but God is near.

"Prayer is the simplest form of speech That infant lips can try; Praye the sublimest strains that reach The Majesty on high."

Next to breathing, praying is the first thing in life we do. The cry of the new born babe is its prayer for something wanted in consequence of its changed condition or new environment. Can anything more powerfully move the parent's heart? When the young of a dumb brute utters a cry of distress, it is its prayer; and does not the dam instantly repond to the call? Practically, everybody believes in prayer though many, theoretically, ridicule it. I want something I have not, out which my neighbor has. I ask him for it. This is a prayer. If I get it, my prayer is answered. If I don't get it from him I ask of another. This is perhaps a homely illustration but it shows how universally the "prayer principle" is acted upon in every-day life and

that to pray is as natural as to breathe. It may be said, however, that this is not what is generally understood as prayer, which is usually regarded as the act of asking something of the Almighty. But, it is the same in principle whether I ask a friend for a loan of money or God for strength to resist temptation or overcome evil habits. In either case I want something, and ask for it where I think I can get it. We don't ask a pauper for money nor a foot passenger for a ride. The great trouble is that too many are content with the asking of favors from friends (praying to them) and do not consider that they need and can get, simply by the earnest asking, much more valuable favors from the Spirit-world.

Our dependence upon each other for assistance in all the varying conditions of life, in sickness, pain, want and distress, and not only in adversity but in prosperity even, will be readily conceded by every one. All Spiritualists, it seems to me, will as readily concede that the same conditions of mutual dependence, the weak upon the strong, the ignorant upon the wise, those just born into the new life upon those who long before passed "over," must continue in our future home. Is there then a break in the operation of this law at the grave? May we consistently ask of our friends in the physical form for material assistance and not with as much assurance ask of those on the 'other side" for their help not only in a spiritnal way but that they may be induced to influence others, either in the form or out of it, or both, to bring about that which we so earnestly desire, provided it be both possible and

desirable? That a materialist should not pray, except to individuals, is in perfect accordance with his belief. But why Spiritualists should ridicule prayer, as some do, is more than I can comprehend, for they know that their friends passed on before are occupying a position in life in which they are more powerful than while in the form. Why not then ask for health in sickness, wisdom in perplexity and trouble, strength in weakness, and love to

ns to have been wholly suspended. To one in ignorance of the method of operating a balloon it would seem impossible ward till the earth becomes to them in size as a star to us, yet there is no suspension of

the aeronaut boldly seats himself under his bailoon and disappears among the clouds to reappear at his pleasure.

I apprehend that the wisest among us are in ignorance of the operation of very many physical laws. But who understands the operation of those more powerful but subtile psychical laws of whose existence we are asmode of execution. The gospel represents sured? Or, who can say what combination | To the Editor of the Religio Philosophical Journal Jesus' trial as occurring in the night, and the of the latter with the former may not at some time be brought about by science by means it is absurd to suppose that any arrangement of which we may yet outdo even the wonders like that could have been made by Jews. It of the imagination? The telegraph, the telephone and phonograph are only hinte of the possibilities that lie in store for us when our tablished that Pilate did not care a straw for | knowledge of the operation of some psychisirable, no matter how unlikely its accomplishment may seem to us, that we should hesitate to pray for. Is not the fact that something is desirable, pretty good evidence that its accomplishment is possible?

Though it may seem doubtful or impossible to us, yet our friends "over there" know more about it than we do. Let us but do the praying in sufficient earnestness to arrest the attention and culist the sympathy of good spirits and if the answer be possible and desirable, or at least not objectionable to them, no matter how it may seem to us, we shall

The whole nation prayed earnestly for the recovery of President Garfield; but the assassin's ball and the physician's probe had made an answer impossible. The failure in this case should not be cited as an illustration of the uselessness of prayer. On the contrary. in another similar case we should all pray as earnestly again and leave the Spirit-world to decide whether an answer be possible or

Wonderful as was the knowledge I had obtained through the kindness of Mr. and Mrs. B., it was soon to be followed by what was if possible still more wonderful. Calling one evening at a neighbor's to learn the condition of their sick child I was surprised to find the little fellow seemingly at the very gates of death, lying in his crib surrounded by his parents. Mr. and Mrs. B, and F. G. Barnes an attorney in the place, who had also been investigating Spiritualism. The latter had one hand extended to the little sufferer whose tiny fingers clasped one of his. No word was spoken as room was made for me among them. sition in that country, under the cold blooded For nearly half an hour the battle raged Torquemada, burned alive in the fires of the tain internal proof that they originated, at affect the physical organization as well as fiercely between the death angel and the forces fighting for his discomfiture. Then the little one began to breathe more naturally and uncla-ping his fingers from Mr. Barnes', dropped quietly off to sleep. I shall never forget the look of gratitude given Mr. Barnes by the parents whose features but a short time before bore the impress of de-

What did it mean? I could not understand, and earnestly asked what had been given the patient to produce so remarkable a change. I was very incredulous when told by Mr. B. that nothing had been given him except what was imparted through the organism of Mr. Barnes; that the latter was an excellent healer; that such persons are used by the Spirit world to cure diseases, for which purpose many of them are more successful than

the regularly educated physician. This incident happened prior to the last one mentioned in my former article and I was unprepared for such statements. I could not doubt his sincerity nor could I doubt what my eyes had just seen. But that dis ease could be cured in this way without the use of something tangible, like medicine of some kind, I could not believe. I had read of healers in the newspapers and believed them to be as therein represented, a cranky set of fanatics whose presence in some insane asylum was a "consummation most devoutly to be prayed for."

But I was soon to know more upon this subject. In a short time my little daughter was taken sick and rapidly grew worse. When called for the only physician in the place I found him in a beastly state of intoxication. Remembering the circumstance above related I determined to call in Mr. Barnes and did so. In less than ten minutes after he had taken her hands she was visibly better and her recovery was so rapid under his treatment that we were astonished. To say that we were grateful does not half express our feelings. But greater than our gratitude to Mr. Barnes as the agent of the Almightyin averting an impending evil, was the feeling of intense thankfulness that I had been permitted to be not only assured of the continued existence of our departed friends but that it had been made known to me of a surety that they could and would, when given the proper conditions, labor for us in alleviating pain and healing the sick. What grander conception of their occupation than this?

Walking the golden streets of the New Jerusalem, playing on a harp and singing 'Hosannas" to an imaginary being who was eternally thinking of his own glory and for whose glory and to satisfy whose justice more people were suffering eternal torment in the 'Lake that burneth with fire and brimstone" than could possibly be contained in the New Jerusalem, was an avocation I never regarded with favor even in my younger days when quite orthodox in my belief. But this was something entirely different. Pouring vital ity through the nervous system of the healer into that of the invalid, killing the germs of hisease and driving them out of the system, thus destroying pain and restoring the sufferer to health, was something that even a God might be glad to do. This was a work similar to that done by the gentle Nazarene and was a new conception to me of the work to be done in the Father's house, and my heart went out in gratitude to those angelic workers and in deep, grateful reverence and devotion to Him whose commands they were obeying.

daughter was soon after taken down with right one was pointed to. The different members were then pointed at, and the believe that they were original with him. The line of the that DuBois was the man. Search and the believe that they were original with him. Search and the believe that they were original with him. Search and the believe that they were original with him. Search and the believe that they were original with him. Search and the believe that they were original with him. Search and thinking of calling in Mr. Barnes and thinking of calling in Mr. Barnes again, it occurred to me to try what could be best on the effect of the desirable.

Do I believe in the effect of my own origanization. Taking the limit of the was new is impractical and in a control of the disease and thinking of calling in Mr. Barnes again, it occurred to me to try what could be disease on the 16th day of March, and the prayers will be answered? Is not this reason, and thinking of calling in Mr. Barnes again, it occurred to me to try what could be disease on the figure of the sease and thinking of calling in Mr. Barnes again, it occurred to me to try what could be be entough reported by the benigm again, it occurred to me to try what could be the they, was as of the line of the disease and thinking of calling in Mr. Barnes and thinking of calling in Mr. Barnes again, it occurred to me to try what could be the they, was as of the serion fixed sign of human form, and supported by the benigm again, it occurred to me to try what could be the they, was as of the line of the disease and thinking of calling in Mr. Barnes again, it occurred to me to try what could be the they were origanized in the front sease and thinking of calling in Mr. Barnes again, it occurred to me to try what could be it is, and desirable.

Do I believe it the they were origanized in it is not the total number of the disease and t

"What do you think of the sinlessness of perfect harmony with them while seeming to healing, therefore I knew that my prayer ha. been answered. No more thankful heart wa ever lifted in gratitude and love to the Al mighty than mine on this occasion. I car that individuals may with impunity rise sky- ried her and my boy safely through the fever, and for a number of years thereafter no physician, on professional business, ever crossed my threshold. I bec me an enthusiastic advocate of this way of treating disease and determined to pursue it myself as an avocation. My brief experience, which compelled me to give it up in grief and disgust, I will relate in another article. J. D. L.

# Assertions Without Facts.

At the great Catholic Congress lately held in Baltimore, in a large meeting of the laity Daniel Dougherty of New York made a brilliant address, an impassioned plea for the Catholic church. We can allow for the devotion of his faith, but his historical misstatements are open to criticism. Portraying cal laws shall have become as complete as the persecutions of Catholics in our country that we already possess of some of the physi- he said: "The only religious martyrs who cal. Shall we assume that our friends in the ever stained our fair land by their blood were Spirit world do not already possess this Roman Catholics." Has he ever beard of knowledge? Who then shall say what is impossible? There can be nothing that is dethrough the streets in bloody anguish? Of the tongues of heretics bored with red hot irons in Puritan days?

Again he says: "The slaves of the South in ante war times were treated like high bred guests when compared with Catholics in Colonial days." For every Catholic treated with personal cruelty or insult thousands of slaves were worse treated, and if this brilliant orator does not know this he had best hold his peace until wiser. Were Catholics in those days sold on auction blocks, hunted by blood hounds, branded with hot irons, sold away from wives and husbands and children. and compelled to take new mates, marriage spurned and human rights and family sanc-

tities scoffed at? That all this, and worse, was the treatment of slaves I can bring a thousand witnesses to prove - advertisements of branded and scourged men and women, rewards for return of runaways "dead or alive," narrations of slaves whipped to death and burned aliveall authentic and well proved. That Catholics were misused in those dark days there is no doubt, but so were others, for the tender mercies of bigots, Protestant or Catholic, are

cruel. He waxed bolder in his assertions, proclaims the "grand old church" as "the champion of the people against the encroachment of tyrants" in days gone by and proudly declares: "Let the....historian search the archives of Spain, the libraries of Europe, and the deeper the search the more glory will adorn the brow of Catholicity." Spanish history reveals the awful truth that the Inquiauto da fe over ten thousand victims in twenty years, and these guiltless of crimes, but heretics in the eyes of Catholic inquisitors. These are but a part of the gross misstatements of the special plea for Catholicism. Liberty of conscience for all, but no favors for any, entire separation of church and State and the obedience of all sects to the laws of the land is the American idea which includes impartially, Protestant and Catholic.

When Charles J. Buonaparte, in this same convention, in his plea for "The Independence of the Holy See," declared amidst great cheers, "Whether the Pope be an exile or a captive, a subject he cannot be," he brought out the bad and dangerous elements in Roman Catholicism, the pernicious doctrine that the Pope, or any religious official, should be above the laws of the land; that allegiance to the church is above allegiance to the State. Whether in Rome or wherever, the Pope should have entire freedom as a Catholic dignitary, but should be a subject under Italian laws or under those of any country where he may be. No persecution for opinion's sake, recognition of personal goodness everywhere, but no ignoring of history to glorify Catholicism, or any "ism." G. B. STEBBINS.

# "MERLIN" MIXED.

Dr. MacLennan Vindicates and Explains His own "Startling Predictions."

To the Editor of the Religio-Philosophical Journal. On December 7th the JOURNAL published 2 communication signed "Merlin," and whose article was headed "Those Awful Predictions." "Merlin" has imposed upon the editor of the Journal and all its readers. He would have them believe that he is an astrologist. No indeed; were he possessed of astrological acumen he would have admitted the truthfulness of the quotation from the San Francisco Report. He says: "Such a method of judging public affairs (by a figure of the heavens at the first of the year) is a thing unheard of by an astrologer." Were he an astrologist or even an energetic and talented student of the "sublime science," he would know enough to know that on January 1st, 1889, between the hours of 12 and 1, an ecliptical conjunction of the sun and moon took place in the 11th degree of Capricornus. On that day (in the words of Shakespeare) 'The planets in evil mixture to discord wandered." Saturn, ruler of the place of the eclipse (according to the ancients) was very much afflicted—he being located in Leo, a sign of contrary nature to the chemistry of Saturn, and the sign wherein he has his fall, according to the symbolical teaching of the founders of astrology. Saturn was also grievonely afflicted by the opposition of Mars and Venus. He was also (as viewed from our planet) retrograde. Mars disposed of him by triplicity and received the luminaries in his exaltation, for Mars is exalted in Capricornus and, therefore, was joint ruler with Saturn in the place of the eclipse. As Mars was fortified by the conjunction with Venus and the application of Jupiter from his own mansion Sagittarius, it clearly foreshowed more than one tottering empire, and that certain monarchies would be overthrown during the reign of said eclipse, which is two and one-

It was because of these positions of the heavenly bodies, at the ecliptic conjunction of the luminaries, which accidentally occurred on the first day of the year 1889, that I proisfactory was still in store for me. My | phesied "We see thrones dashed to the earth." etc, which has been verified by the overscarlet fever, followed in a few days by my | throw of the Brazilian monarchy! Mars and comfort and sustain at all times, feeling as- boy. While lying with her in my arms the Venue in Aquarius represent the new Repubsured that in accordance with God's laws our | first night after becoming assured as to the | lican government in Brazil, and as they were

predictions and explain them scientifically, according to the operations of nature; but it would make our article too long. They cover a period of two years. The first year is about over, and loaded with great and unprecedented happenings by storms, fires and floods, sickness and want in many places, and loss of human life by strange and sudden ways, gigantic strikes, and war preparations. "The seven storms of the coming fall on the Facif ic coast" have taken place and "Eureka wails her loss near the seat of the Golden Ragie."\* But the worst is yet to come. What has "Merlin" to say to this?

Again "Merlin" says: "By no rules laid down by either aucient or modern astrolegers could he find any warrant for such dreadful predictions." This one statement (branded talse by the facts we have stated) is enough to show that "Merlin" is poor material out of which to make an astrologer. An astrologer who cannot rise above his books is not a fit person to pass judgment on anything pertaining to future events.

In the Centiloguy of Claudius Ptolemy. Apherism 1, he says: "They only are inspired by the Deity who can predict particulars." Hence the necessity of getting above the lev-

el of book precepts. But to "do up" our drowned "Merlin," and for the edification of the readers of the Jour-MAL, we will quote from our authority. Claudins Ptolemy (the ma ter of astrology) who reigned about the year A. D. 140 and who compiled thirteen works on the heavenly bodies, and four books on the influences of the planets, says: "It is now proper to speak of the manner in which predictions are to be formed and considered. The strongest and principle causes of all these events exist in the ecliptical conjunction of the sun and moon and in the several transits made by the planets during those conjunctions."

Vide, Ptolemy Tetrabiblos, book 2d, chapter 5, pages 76 and 77, Ashman's translation, Hermes said: "There shall be much inconwithin one month." There were two eclipses in the month of January, one of the sun and

January 1st. Ptolemy says: "When Saturn may be sole governor, (of the place of eclipse) he will produce disasters concomitant with cold, and, in as far as the event may apply to the human race in particular, it will induce among men lingering diseases, consumptions, deslines, rheumatisms, disorder from watery ly. Darwin says: "As far as their habits are humors and attacks of the quartan ague, as known the males of some species are monoevils, griefs and alarms. Deaths also will be | the females. Of that the orang seems to affrequent, but chiefly among persons ad-vanced in age. That part of the brute cre-ple some of the Indian and American monand perish with them. The atmosphere ily lives separately. Again other species will become dreadfully chilly and frosty, are polygamous, but several males each with anwholesome, turbid and gloomy, presenting only clouds and pestilence. Copious and destructive storms of snow and hail will descend, generating and fostering insects and reptiles noxious to mankind. In rivers, and at sea, tempests will be frequent | battling with their rivals, that promiscuous and general, causing disastrous voyages and many shipwrecks, and even fish will be destroyed. The waters of the sea will retire life, but only for each birth. for a time and again return and produce inundations; rivers will overflow their banks and cause stagnant pools, and the fruits of the earth, especially, such as are necessary to sustain life, will be lost and cut off by blight, locust, floods, rains, bail, or some similar agency and the loss will be so extensive as to threaten even famine." Vide,

Ptolemy's Tetrabiblos, book 2, chapter 9. Concerning our predictions and the methods by which we made them, we have nothing more to say. They will stand or fail with the science. They will stand if Astrology is true. But we cannot close this article without refuting "Merlin's" false accusations against us. He gets down to the cesspool of lies and infamy when he alleges that I ever was a "materializing medium, a slate writer, etc." Who on the Pacific coast (of honor) that knows me would assume for any reason that I would "gull the public" or play the mounte-bank or | circumstances and condition. Some of the abuse the confidence of my friends. In regard to any "questionable methods" I have been engaged in, I challenge "Merlin" to out with them. Every scientific and truth searching man and woman on this coast knows me and knows that I would not state what could | may have arisen from race decay, poverty, or not be proven.

If "Merlin" will pay as much attention to the science of the heavens and the propagation of truth along the whole line of human intelligence as myself, he will find no time nor inclination to wrong those he knows J. D. MACLENNAN, M. D. nothing of. San Francisco, Cal.

P. S. Lest any reader of the JOURNAL go to the trouble of writing to us for private calculations, we desire it to be understood that we are not "a professional astrologer," and will not, for any consideration, give astrological information to private individuals. What we have done in this line has been done gratuitonely, for pleasure, and with a view to bring the science to the notice of the scientific world. J. D. McL.

\*"Eureka" is California and the Golden Eagle means the State Capital at Sacramento.

# Woman's Department.

# OF INTEREST TO WOMEN.

THE EVOLUTION OF MARRIAGE.

I have already sent you abstracts of Prof. Adler's addresses on Marriage and Divorce, and now I will send something of another phase of the subject. Mr. C. Staniland Wake, whose name now and then appears in your JOURNAL, gave a lecture one Sunday evening before the Brooklyn Ethical Society on the Evolution of Marriage. This theme drew together a very large and intelligent audience, and they were not disappointed in hearing a learned and instructive paper:

"So far as our experience goes the highest product of evolution is the complicated social organism and marriage is an essential condition of its existence. History, past as well as contemporaneous, informs us that the relation between the sexes implied in coats. The women wear their coats long bethe term marriage, may take many phases. hind, and the men's are cut off equal length. The principles of evolution, however, do not all around. When you get close to them the riage shall have originated spontaneously.

They are growths of the great world-tree, and as twigs of one of its highest branches are organically connected with each other. The branch itself was once a twig on the parent stem and had its origin in a simple bud, the growth of which, if traced throughout, three husbards. The furniture in the native lation in all its forms and also of society itsome spoons of ivory, wooden dishes, arrows, solf. These considerations show that we must spears, may be a gun, straw mats and furs.

Occidental Block.

EREFFERENCES — Chicago National Bank; First National Bank, Chicago; Puget Sound National Bank, Seattle; First National Bank, Seattle; Fir

idea of sex is universal throughout the organic world and in the animal kingdom similar | ducks, geese, and salmon." phases of the marriage relation are to be met with as with man himself. It has been found by a study of the marriage regulations in force among the various peoples that individuals regarded as closely related by blood are not permitted to intermar: y. This rule is so widespread that there is no hesition in asserting it to be general. It was in operation among the ancients and it is regarded by all | ity, or position. Polygyny no doubt has had peoples of the present day, however low they a marked influence in improving the race, may be in the scale of civilization.

"Ever since man's thong its came to be elebetween the lower and higher principles of his being. Christianity is a phase of this conflict concerned hitherto with the emotional elements in man's nature, but the great mental development which has taken place during recent centuries is resulting in the subordination of the emotions to the intellect. The consequence of this must be that the marriage relation will be entered into with more deliberation than formerly and its condition be regulated in accordance with definite principles."

This gives us a fair but very brief sketch of what was said. It has always seemed to me, however, that it is as yet too early to lay been subject to variations which I have no down any positive rules concerning the evo- space to mention. lution of marriage. We are collecting a vast number of facts out of which eventually a growth of this relation there can be no doubt. As I have given some attention to the study | have been numerous: of this subject, let me state my views briefly. Man when he evoluted from the ape brought with him into his own kingdom the same habits and practices that he had as an ape. There was no sudden change in his nature that lifted him far above the animals from venience and trouble happen in the world which he sprang. N w while a knowledge when both the luminaries shall be eclipsed of what the apes do to-day may not be positive evidence of what they did before the appearance of man, yet as we cannot study prehistoric apes, we can do no better than to As we have already stated, Saturn was study those which exist to-day; they can hardchief ruler of the place of the solar eclipse of | ly be very different from their progenitors of

bygone ages except in degree. The apes of the present day, so far as I can discover by extensive reading and correspondence with those who have studied them, are both polygamous and monogamous, and there is no good evidence that they live together in a promisecous manner, nor always permanentwell as exile, poverty, and a general mass of | gamous but live only a part of the year with keys are strictly monogamous and associate likewise suffer and be destroyed by disease; all the year with their wives. Others are and men who make use of the animals | polygamous, as for instance, the ghorrilla | and personal characteristics of Spencer, his views on thus diseased will be infected by them and several American species, and each fam- education and religion, his earlier writings, and the are polygamous, but several males each with his own wives live associated in a body or with several species of baboons. We may indeed conclude from what we know of the jealousy of all male quadrupeds armed as many of them are with special weapons for by William Potte; "Evolution of Animal Life," by R. intercourse in a state of nature is extremely improbable. The pairing may not last for

> These we may regard with much certainty as the sexual relations of the apes from was elevated to a higher plane of creation, brought with him. But man, with his greatly enlarged brain and more perfect body became a more complex being. He was able to live under more varied conditions to adopt himself to cold and ied conditions, to adapt himself to cold and hot climates, to live on a greater variety of food, to take greater risks in the world, to hold his own against obstacles to which the ape would have quickly succumbed. These advantages permitted him to increase greatly in numbers and to spread himself over a large part of the world. Everywhere, however, he held in the main to both polygamous and monagamous practice in marriage; but departing from these practices according to varied sexual arrangements are comprised under the following heads:

1. Promiscuity. This has never been general and when practiced is to my mind pos-itive evidence of moral degredation, such as environment which did not favor progressive evolution.

2. Temporary Marriage. This form of marriage I think has been common among the earlier and lower races. It may have been the primitive law of marriage out of which the higher forms have been evolved. Temporary marriage is probably more common now than we know. I learn from years of residence in the south that among the negroes the tendency to temporary marriage is very great and can hardly be held in check by law. More than by anything else it is prevented by the accumulation of property. Husbands and wives are often held together by this bond who would not be by children. There is no doubt in my mind that property has had a decided influence in bringing about a greater permanency in marriage than would otherwise have been.

3. Group Marriage. In which all the men in one group are husbands to all the women in another group, except their own brothers and sisters and vice versa. This was a form of marriage known among the aboriginal tribes of Australia and a very interesting account of it is given in Mr. C. Staniland Wake's Marriage and Kinship. This form of marriage was by birth and not by theft or conquest. Each child is a born husband or wife of every member of some other group.

4. Polyandry. In polyandry several men have between them one wife. It is to my mind most positive evidence of poverty, degredation, want, or it might be evidence of a scarcity of women. It exists in many parts of the world, principally among people who have not the means of supporting a wife alone. Mr. McGrath, now on the expedition of our government to survey Alaska, finds it among the Alaskans. He says, sailing up the Yukon river, "Every fifteen or twenty miles we came upon an Indian settlement. More desorequire that these various forms of mar- woman have another distinguishing feature. They have three straight lines tattoed on their chins. A man can take as many wives as he can support, and each one has to work

will show the development of a marriage re- hut is very sparse, a few birch bark baskets,

We would like to take up each one of our | not look to the most civilized races of man- | Everything smells worse than a soap factory. kind for the earliest phases of marriage but | The people are literally covered with vermin. to the lowest uncivilized ones. Marriage is, little for the game and fish they have to sell. Both are so plentiful that we have tired of

Prostitution is a modified form of polyandry.

5. Polygamy. Polygamy or polygyny on the other hand is an evidence of strength and material prosperity and has existed almost universally among all people, but has generally been confined to the chiefs of tribes and rulers and to those bigh in authorfrom the fact that the strongest men have been able to possess several of the most beauvated there has been a constant antagonism | tiful and vigorous women and thereby left the largest number of offspring. But it has been degrading to woman, for no woman of a polygamous husband could be an equal with him.

6. Monogamy. Monogamy, or the marriage of one man to one woman. It has in all ages and times been the most universal, because Nature has produced the sexes so equal in numbers. It is the highest form of marriage, because it gives to women a greater equality with their husbands and there is no doubt that in the progress of the race this form of

Now, as to the influences which have pro duced an evolution of the marriage relation, correct theory may be established. That evo- from the temporary marriage of primitive lution has played an important factor in the | people to marriage as it exists and has existed in more civilized races, these influences

1. Among them may be named intellectual and moral development. 2. Religion.

3. Politics. 4. Experience, which goes to show that there is the greatest satisfaction in the most perfect married life with home, wife and children, all contributing to each others necessities. Each of these topics would require

a whole chapter. We have not yet reached the highest development of the marriage idea, but we are sorely approaching it. More of this here-JENNIE CHANDLER.

BOOK REVIEWS.

[All books noticed under .this head, are for sale at, or can be ordered through the office of the RELIGIO-PHIL USOPHICAL JCURSAL.

EVOLUTION.—Popular Lectures and Discussions before the Brooklyn E'hical Association. Boston: James H. West, Publisher, 192 Summer St. 400 pages. Price, \$2.00.

The opening lecture of this volume is on Herbert Spencer by Daniel Greenleaf Thompson, president greatest American work on Psychology. The life relation of his work to Darwinism and to the evolution philosophy are treated in a manner which is W. B ymoud, Ph. D.; "The Descent of Man," by Elward D. Cope, Ph. D.; "Evolution of Mind," by Dr. Robt. G. E cles; "Evolution of Society," by James A. Skilton; "Evolution of Theology," by Z. Sidney Sampson; "Evolution of Morals," by Dr. L. G. Janes; "Proofs of Evolution," by Nelson C. Parshall; "Evo-Intion as related to Religious Thought," by R. v. J. which man originated, these may be considered as the habits which man, as he starr H. Nichols, and "The Effects of Evolution was elevated to a higher plane of cre-Among all these papers there is not one that i weak, commonplice or uninteresting. They are all full of thought, presented in clear language and in an admirable spirit, while they contain nothing new to readers of Spincer, Darwin, Wallace, Huxley, and other recognized authorities on this subject, they are well adapted to popularize the thought of these writers and to prepare those who have not given large attention to Evolution, for the systematic reading of more thorough treatises on the facts and philosophy of Evolution. The preface says "Not merely to satisfy, but to create hunger for truth is the object of these lectures."

The Atlantic for 1890 will, with other attractions, publish "Sidney," a new serial novel by Margaret Deland, author of "John Ward, Preacher;" "Over the Teacupe," series of papers by Oliver Wendell Holmes; "Felicia," serial by a new writer, Miss Fanny Murfree, sister to "Charles Exbert Craddock;" "Some Forgotten Political Celebrities," series of papers by Frank Gaylord Cook. Also stories, poems travel eketches, essays, papers on education, politics, art, etc., by the best American writers. Terms \$4.00 a year in advance, postage free; 35 cents a

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# Steps Towards Organization.

-The three editorials, "Unity," the "Creed' and the one in the last issue of the JOURNAL, "The Religion of Humanity and Church of ism, and dislodged the fraudulent trader on the Spirit," sum up the developed sentiment | mediumship from his vantage ground. If of those who share the Journal's aspiration for something higher. These three articles cover three positions held by most Spiritualists. We designate these positions thus: "Spirit Manifestation," "Spirit Communion," and the "Inner Light and Life of the Spirit

The recognition of man's relation to the unseen in this three fold form makes the movement distinctive and unique; never before in the history of the world has a movement stood upon such impregnable ground. It rests upon scientific unity, and ascends into the higher regions of a supersensible faith. It is at one with the aspiration of the age. It reaches down to the sensuous perceptions of the materialistic seeker and ascends in soul-culture to the fruitions of the spiritual light of the freed soul. It is the church of the spirit.

First. Spirit manifestation. Notwithstanding the fact that the world has had open, palpable communication with the Spirit-world | have left a person, who must be sensitive to for forty years, there are still vast numbers, a high degree, to battle unaided with suswho seek to know by scientific tests the verity of the continuity of personal existence beyond the grave. This, spirit manifestation | some of these hardly used s nsitives have in multifarious forms affords; and it will be broken down morally, mentally, or physicalmaintained by this movement, but only in | ly. We have ourselves to blame for all that such form, however, as will preclude fraud has gone wrong. These sensitive natures and deception. This it will insist upon at all hazards; for the world has a right to the truth at the threshold of a spiritual life. It is proposed not only to teach, but to demonstrate the continuity of life. This is funda-

mind is satisfied that man has a continued existence beyond the grave, it naturally enquires cui bono? This question can only be answered by a new life; the beginning to grow into higher spiritual states by communion with those spiritual associations with which man is or may be constantly en rapport. As he purifies his life from its gross animality the uplift of the soul is felt in the are no longer two worlds, but one, in which man finds himself a denizen; bis associations are consciously of time and eternity, and he learns to live by the eternal law manifest in the spirit, and as he is true to this law he finds himself in the enjoyment (third), of the inner light and life of the spirit. On this mount of transfiguration, beholds the grand purpose of his being and the steps of his ascent. He communes with the Great Spirit and knows by substantial experience that it is his very life. The seeker no longer questions the eternal verity. He is at one with the all-pervading essence. Faith has become reality;

doubt has ceased. He knows.

of the Movement under considers ion. Is there as ything here which a Stir natist can cri icist? The JOURNAL'S effort is to conserve all that forty years' of experience has given and at the same time to see if what to a higher soul-growth. Certainly this is combined. desirable. Can this be done without proper organization? Never! Individuals here and there, solitary travellers toward the Temple of Light may accomplish it, but the great seething, toiling masses-never! Spirit ualists, don't blink the facts. Just so sure as you live there is a day of reckoning com ing when you will have to square your acmake up deficits in duty if any are found. If you are in doubt on this question of organization it is high time you gave the subject your profoundest thought. It is time you should consider it wisely, fairly, comprehensively and come to a conclusion; and then act on your convictions, whatever they may

## The Outlook.

Under the above title, Light (London) de votes its editorial pages in a late issue en tirely to the agitation concerning organization. It bases its remarks upon the JOUR NAL'S work in that direction and quotes nearly in full "two valuable letters," one from Mrs E. L. Watson and the other from G. B. Stebbins which appeared in the Jour-NAL some weeks ago. It follows these letters with two columns of comment, and quotation from an Australian contemporary. To an intelligent "outsider," who in common with all intelligent people knows the value of and believes in organized systematic work. it will seem very strange that the heartiest, indeed almost the only endorsement of the JOURNAL'S effort thus far, from Spiritualist contemporaries, should come from Engto any address in the United States or Canada land and far off Australia. The reasons for this are clear enough to us and do not af fect the merits of the main question. Timidity, want of a well digested system of belief, sway of the commercial venders of spiritualistic wares, indifference, and pre-occupation in personal affairs may, in brief, be said to stand in the way. These can only be over-Ve cannot do better than to quote Light's comments and extracts, above mentioned:

"The best and most representative minds see the desirability of introducing law and order into this chaotic movement. Much has been done by the sheer force that Spiritual- the ordinary course. Another cause of degeneracy ism wields without any help from organized | in mediums is the use of stimulants to restore the direction on our part. If it had been properly organized, the results achieved might have been multiplied a hundredfold. A little organized effort some years ago swept away one of the great abuses of commercial Spiritualwe were regularly organized the abuses which cast such a shadow over our efforts would soon disappear.

"We are cramped and crippled for want of funds. Nothing in this world can be done without money, and most things can be done with its aid. A proper organization would command support, control funds adequate for the many enterprises that wait on man's parsimony and selfishness, and would attract bequests that those who have no claim on their money and no further need for it would leave to the cause that embodies their faith.

"We do nothing worth mentioning in the way of systematic research. Nor shall we until a command of adequate funds enables us to establish that "school of prophets" that is essential. For all these years we have been dependent on the chance discovery of some medium whose powers are frittered away in the effort to gain a livelihood. We have taken no pains to conserve and develop them. We picion, often with cruel indignity and calumny. And then we have wondered that cannot be used as we have used them without deterioration, and the result is chargeable on

us. We shall not clear ourselves of it until organization enables us to dispense with the faulty methods that have produced these sad results: until we seclude our mediums from Second. Spirit communion. When the debasing influences, train and develop their powers with intelligent care, and study the great problems of psychics systematically and scientifically.

"We are not alone in this expression of conviction. The Harbinger of Light (Melbourne), just to hand, contains a letter from Mr. Eglinton, on which there is an editorial that is worth attention. We support our own arguments by the words of our wise and temquickening of its faculties and powers. There | perate contemporary in the antipodes, using

some liberty in condensation." In the early days of Modern Spiritualism, physical phenomena were not only the backbone of the movement, but in the estimation of most people were considered to embody Spiritualism in its entirety. The believers affirmed the facts; the disbelievers denied them in toto; still, the evidences of the facts accumulated and conviction increased in proportionate ratio. Most of the phenomena in those was comparatively unknown; had he remained so there is little doubt but that ere this phenomenal facts would have been universally accepted: but, as in nature every light has its shadow, and in art good things usually have their counterfeit, so has Spiritualism its shadows and its imitations, which have obscured and deceived the trusting, and intenmfied; the skepticism of the skeptical to such an ex We have thus, in as simple words as we tent that in connection with this subject the ordi-

can command, presented the salient objects | nary laws of evidence are disregarded and he recomes an example of what has been aprly called the credulity of incredulity—a somewhat contempt ble object in the eyes of a rational observer. For the prevalence of this antagonistic mental condition we have to thank (or blame) the frau julent medium, who has done more to put back the acceptance of has been gained cannot be utilized; and Spiritualism, especially in its phenomenal aspect. this superabundant knowledge fixed in- than all the conjurers, scientists, and clergymen

Mr. Eglinton casts the responsibility for frequent degeneracy of mediums on Spiritualists generally, and we incline to think that in the main he is correct; but who is to blame? If the responsibility is diffused over the whole mass, it rests very lightly on individual shoulders, so light as to be imperceptible to all but a few bighly sensitive persons, who per haps are the least guilty. The true causes in our es: imation are, first, the want of liberality on the counts, with no one to go bail for you or part of wealthy Spiritualists who, with a few honorable exceptions, are much less liberal than mem' bers of the various Christian churches, and second the want of organization. The benefit that would accrue from the conservation and progressive development of proved mediums is incalculable.

All phenomena, from the simplest to the mo transcendental, are produced by law. A long ex perience in all grades of spiritual phenomena and intercourse has convinced us that results depend either upon the condition of the mediums or their environments, and that the uncertainty of results in meetings for the evolution of particular phenomena is due to the variable condition of the instruments. Although this is usually traceable to imperfect conservation of the medium's energies, or the unfavorable conditions in which he is placed, it not unfrequently happens that even when in good condition his polarity, so to speak, is disturbed, or even reversed, by the action of positive antagonistic minds in his vicinity, which act like iron on a compass: indeed, a medium is, as a rule, a very delicate instrument, which, unless taken great care of by skilled hands, can never be thoroughly relied upon. There are so many things likely to disturb the equilibrium of forces on the mundane eide that even with the greatest care, perfect conditions cannot be commanded; but were the laws of mediumship as far as known adhered to, and every precaution taken to insure barmonious physical and mental conditions in the medium and those immediately connected with him, large results would accrue and absolute failures would be the exception.

Mediumship is not dependent on morality, and the gift is more peculiar to those of a sensitive and plastic temperament; what wonder then that when mediums are placed in unfavorable conditions so many of them are incapable of resisting the demoraliz ng influences by which they are surrounded? The practice of their mediumship becomes a simple matter of business and all sentiment dies out of it. At every step in this direction the influence of present year. come by faithful, persistent, patient effort. | the higher controls who aided them during the preand that of a lower grade in harmony with their condition takes its place; not necessarily evil spiri's, but unwise, who will help the medium to obtain phenomena by dubious means, or even encourage him to simulate them, when they do not come in system when depleted of vitality in the production of phenomena—too often the result of the demands made upon them by their clients, which they will strain every nerve to respond to, lest they should be deemed impostors. The prostration which follows such efforts is often very distressing, and we have known mediums, having no taste for stimulants, use them under these circumstances medicinally, until a taste was acquired which ultima ed in their ruin. Such incidents as these are pointed to as the results of mediumship; properly speaking they are the result of its abuse. That the evil exists, goes without saying, the question is the remedy; given associative effort and adequate pecuniary assistance. just in proportion to what is done by other religious bodies, and an institution could be established in every country where the need ex sted; some pleasant retreat where, surrounded by the most favorable conditions, those who had proved themselves to possess mediumistic powers of value to the community, could have facilities for developing them and wisely using them for the advancement of spiritual

This is all a question of organization, and it is for these reasons among others that we regard the question as one of pressing and paramount importance. We wish the matter might receive the profound attention and early action of Spiritualists and all who are willing to affiliate with them in an organization guaranteeing freedom of thought and posited on some such simple yet all-sufficient and brief declaration as this:

God is the Universal Father: Man is the universal brother; and the Spirit of Love and Wisdom is the life of both. This Life brings immortality to light; and through spirit ministration and intercourse Man is assured or the continuity of personal existence beyond the grave.

# Psychical Research.

With the year just closed the American Society for Psychical Research ended its career. On a Sunday afternoon, several years ago, in the study of one of Boston's ablest preachers and in the presence of a number of college professors and ministers—members of the A. S. P. R., we foretold the failure and final death of the Society. Time has proven the correct ness of both our diagnosis and prognosis. The concern was born with several chronic and incurable diseases either of which was sure to be fatal in time. Hydrocephalus in infancy often results not only in big head but finally in idiocy. With Prof. Newcomb for a head the Psychical Society was doomed from its birth. Other prominent members of the management were almost as unreasonably prejudiced against psychics and as wilfully skeptical as astronomer Newcomb. Many of the most talented and competent members were long ago disgusted and disdearteded at the spirit exhibited by same of their fellow-members. To cap the climax, a Catholics, but Catholics can not be liberal tofew months ago, one Prof. Jastrow, an unknown quantity in the world, but a member of the governing council of the A. S. P. R., went out of his way to maliciously and atrociously falsify the redord of D. D. Home. We then notified the Society through the Jour-NAL that unless this malignant liar was in- or liberties need be apprehended from the

continently bounced it would never live to elect another council. All our predictions have come literally true. This much for the unpleasant side.

In justice it must be said, and we are glad to say it too, there has from the first been a strong element in the A. S. P. R., bent on dealing with psychics and the phenomena able: of Spiritualism generally in a truly scientific but sympathetic and receptive spirit. This has given us strong hope that eventnally great good would grow out of the unfortunate beginning, and that the end of the old regime would be the beginning of a new era in psychical research in America. This now promises to be the case. Mr. Richard Hodgson, the Secretary of the A. S. P. R., is pre eminently qualified for the arduous and delicate duties of his position. Critical, yet fair, with a well-trained mind, keen powers of observation and analysis, great patience, dogged perseverance under the most discouraging difficulties, willing to assume as a work ing hypothesis all that any rational Spiritualist could ask and thoroughly in love with his work, he is of all men in America the best qualifies to have charge of a bureau for psychical research. It is, therefore, with unqualified approbation that we announce his retention for another year. The English Society has apparently learned some good lessons and profited by them. It is looking with more favor upon the evidence offered by Spiritualists and is slowly approaching ground which is likely to be largely sacisfactory to Spiritualists who adhere to or appreciate scientific methods. As matters now look we shall give the programme, outlined son the active co-operation and financial support of our readers. His address is No. 5 Boylston Place, Boston, Mass., and he will no doubt gladly furnish information to those English Society for America:

To the Members and Associates of the Amer-

cian Society of Psychical Research. In May, 1889, we made a final appeal for funds to support the Society. The response to this, as well as to all other recent appeals, convinces us that the active work of the Suciety as now organized should end with the

In order that the members of the Society nay still have an opportunity to take part psychical research, we have proposed to the English Society the formation of an Ameri can Branch, to be made up originally of such of our members as wish to continue.

The English Society has expressed its desire to aid the work in America, and its willingness to form a Branch. The general conditions of the amalgamation are these: -

 Any member (or associate) of the existing American Society may remain as a member of the proposed Branch by merely signifying his intention so to do.
2. The annual assessment will be \$300,

as now. For this the ordinary publications of the English Society will be sent to each member, so that in addition to such privi leges as they now possess in the way of obtaining the proceedings, our members will also receive the monthly Journal without extra cost.

3. The English Society wishes to maintain representative, or working secretary, in America, to superintend the affairs of the Branch, and to make a personal examination of psychical phenomena, to collect and sift evidence, etc. The income from the ordinary assessments, after deducting the necessar expenses for publications, will not suffice for the payment of the salary of a secretary, so that the permanency of the proposed arrangement mu-t necessarily depend upon donations. For the first year such extra funds as may be required for this purpose have been guaranteed by the English Society, which is anxious that the American work should go on, and Mr. Hodgson will remain to act as secretary of the Branch when established.

4. The material on hand and the results of future investigations will be utilized in articles to appear in the proceedings of the Journal of the English Society. The net income of the American Branch will be devoted exclusively to the work in America.

This arrangement offers, we believe, to all our members privileges of considerable value. and we hope that the proposed unification of labor will result in good to both societies. The expense of research will be lessened by the union, and the interest in research will we hope, be increased.

The details of the plan will be presented more fully at the annual meeting in January, and in the mean time it is desired to know what members or associates are willing to be transferred to the new Branch.... On behalf of the Council.

E. G. GARDINER, MORTON PRINCE, J. W. WARREN, Executive Committee.

# The Lamb and the Woives.

The Catholic bishop of Minnesota, James McGoldrick, in an open letter to the State Superintendent of Schools, says that "notwithstanding the bitter opposition to the position of Catholics" in regard to public schools, he has "entire trust that this will pass away and that so fair-minded a people as the Americans in our liberty-loving republic will find some way by which all can share in the common benefits of a thorough education under the fostering care of the State." This looks like mild and conciliatory language, but no American should ever mistake a wolf in lamb's clothing. The suggestion is inadmissible from any point of consideration. The New York Tablet, a Romish organ lays down the following rule for Romanists to be guided by, and there is no lamb-skin covering to the language either: The Protestant is bound to be liberal to ward any party that rejects the church, and must hold them to be the enemies of God, not on their own private judgment, but in the infallible authority of the Church of Christ." But if any easy going American is dreamily thinking that no danger to our institutions

hydra-headed beast of Rome, let him listen to the growl of the Boston Pilot which a little while ago declared that the Inquisition was necessary in this country; and then he may read this, from the Catholic Banner, in which the cloven feet, the forked tongue and fetid breath of the monster are unmistak-

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful inresults than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anti-clericals writhing in the flames of Inquisition!"

It will be well to preserve this paragraph for reference. We have no expectation that the Catholic Banner or any of its posterity will ever have their heart's desire gratified; but we give currency to the sentiment to show Americans the animus of our papist citizens and what they would like to do if they had the power. Alert! is the watchword.

## Without Creed or Dogma.

In the city of Providence, R. I., December 1st., a chapel was dedicated, says a correspondent, "to the service of God, in which no creed nor dogma of theology is to be allowed to enter or find lodgment, and the dedicating in the circular printed below, the support of services were participated in by a Unitarian. the Journal and we bespeak for Mr. Hodg- a Universalist, a Baptist, a Swedenborgian and a Free Religious minister." The Bell street chapel, for thus it is designated, was erected 14 years ago by James Eddy, a wealthy and philanthropic citizen of Providence, as desiring to become participants in his work. a temple of worship for people who desire to The following is the official announcement | serve God according to the dictates of conof the A. S. P. R. showing the plans of the science without the limitations of orthodox doctrines. Mr. Eddy was an enthusiastic worshiper of God and a deep and sincere religionist, but he never affiliated himself with any of the regular religious organizations of the city. When asked by a curious friend why he built this chapel, Mr. Eddy replied that he "built it as a voluntary tribute of gratitude to God for life and all the blessings which life comprises." The first se made of the chapel was for the funeral services of the donor who passed away some years since, and the dedication was in fulfillment of the religious purpose of its builder by the trustees appointed under his last will and testament. In a manuscript left behind these words are found:

"All true religion must be indorsed by an intelligent philosophy, and must harmonize with all ascertained scientific truth. Unless this harmony with the most enlightened reason is secured, religion will always be based upon ignorance, and filled with superstition. In my opinion, before our religious creed can be harmonized with the best results of mental research and present knowledge of ascertained facts, four great beliefs of Christian theology must be driven from the popular mind, namely: That which leads to a desire for a selfish heaven reserved for God's favorites; the atonement for sin through the blood of an innocent man; and the belief that begging appeals to God will or should interfere with the operation of natural laws."

From the Atlantic to the Pacific.

The wide spread interest in the outcome of the attempt by H. J. Newton and Eliza Ann Wells to silence us, and their ignominious backdown when it was found we were not built that way, is daily accumulating. Every Spiritualist throughout the world knows of Dr. Eugene Crowell and his able contributions to the literature of Spiritualism. Mrs. R. C. Simpson will also be remembered by thousands as the medium who met and defeated Hermann, and who during her short career as a public medium always courted the most exacting and critical investigation. Below we give what these two widely known and representative people have

DR. CROWELL.

I congratulate you and the good cause of Spiritualism on the failure of the patrons and defenders of fraudulent mediums to uphold their preposterous and disgraceful pretensions through the machinery of any of the courts of law. That some of your opponents, while strangely deluded in their belief in the honesty of Mrs. Wells, are yet honest I have no doubt, but of others I can only believe that they are actuated by malice against you and against all that is true and beautifol in Spiritualism.

I wish you God-speed in all your efforts to crush error and uphold the truth.

New York City. EUGENE CROWELL.

MRS. SIMPSON. You can not form an idea how glad I was when I heard of your victory over the muddy Wells. I hope this last case will teach a lesson to some of these credulous people to let Wells alone and not stir the dirty water any more. That you will have peace and continued success from this on is the best wish of your friend, R. C. SIMPSON.

Centralia, Washington.

M. J. Savage Speaks. Church of the Unity Study. Pembroke St., Boston Dec. 27. 1889.

I am interested in your plans for organization. I hope they will succeed. Some things have to grow; perhaps this is one. I like your ideas on the "Religion of Humanity and the Church of the Spirit." M. J. SAVAGE.

## A Spartan Judge.

It is related of a judge in a certain city of California, that he indulged too freely not long ago in the drink that inebriates, and in this plight went up and down the streets in an unbecoming and turbulent manner, greatly to the scandal of his friends and a respectable community. But as everything, even to a stick of candy, has an end, so did the jolly drunk of the hitherto respectable and respected occupant of the bench, and he awoke surprised and abashed at his weakness and folly. To regain the esteem of the public and reinstate himself in his own eyes was now a task to be accomplished and he set arrested and brought into his own court; he for the offense he had committed; he gave himself an address of telling force on the evils of intemperance; he administered to himself a most scathing rebuke for so far forgetting the dignity of his high position as to disgrace the bench and disgrace the community in which he lived, and wound up by mulcting himself in the sum of \$50 and costs as indemnity for the offense. We do not know whether the verdict was satisfactory to the citizens or not, but the judge will certainly not be accused of rendering partial justice when he is willing to receive what he metes out to other offenders. It will be with many, however, a matter of query as to whether he was actuated from a motive of sincere regret for his scandalous proceedings or whether he did it as a bid for a little cheap notoriety and future emolument, even though at the expense of a little personal dignity.

## A Medium's Dream.

Mr. H. J. Newton began the suit of Eliza Ann Wells against us in September, 1888. On the tenth of the following month we received a letter from Judge Dailey covering a sealed envelope marked "Mrs. Dailey's Dream." with instructions not to open it until after the trial of the suit of Wells against Bundy. We gave it to our bookkeeper with instructions to put it in the fire proof vault; then we forgot all about it until reminded by Judge Dailey early in December last. Arriving home, it again was forgotten until the brought forth and the seal broken. It was | ceded to Ireland. found to be a statement from Judge Dailey dated Oct. 8, 1888, which reads as follows:

MRS. DAILEY'S DREAM of about three weeks ago was this: She saw Mr. H. J. Newton arguing with me and others about a statue. He claimed that it was bronze. I asserted it was nothing but plaster, thinly coated to represent bronze. I took it in my arms and dropped it on the ground was plaster. Newton still claimed it was bronze, and everybody laughed at him.

Yours, etc., A. H. DAILEY. In the light of events we hardly think the dream need be interpreted; its meaning must be apparent to all.

The venerable and beloved poet, John Greenleaf Whittier, completed his eightysecond year on the 17th of December ult., and passed his birthday in quiet at his own house in Amesbury, Mass. His chief residence is at Oak Knoll, in Danvers; but he went to Amesbury for the purpose of escaping, as far as possible, the excitement attendant upon the well meant visits of friends and admirers. His birthplace is Haverhill, Mass., and in response to an affectionate greeting from the Whittier Club of that city, the poet wrote: "A: I grow old, I find my thoughts dwelling upon my birthplace, and the scenery comes before me with the distinctness of a photograph. I meant to have visited the old homestead this autumn, but I never saw a time when I felt able to do so." Mr. Whittier still accomplishes quite an amount of work daily, but did not feel equal to the task of participating in an elaborate birthday colebration, and sent out to his friends a request that they permit him to enjoy the day quietly. Mr. Whittier is writing a poem which may be a feature of the quadri-centenial exercises in 1892, taking as his theme the discovery of America by Columbus. Aside from his failing sight the poet's faculties. are all well preserved.

A phenomenal young lady by the name of Lena Loeb has been giving exhibitions of wonderful electrical and magnetic powers combined with remarkable feats of mind reading, in Brooklyn, N. Y. She is of German parentage as her name indicates, is only 17 years of age, and she has been given the sobriquet of "the electric lady" for want of a better one. A private letter from there recounting some of her performance says that on one occasion she successfully resisted twelve men, one of whom weighs, according to his own statement, 335 pounds, who tried to force a chair to the floor while she held it out at arm's length. It was very amusing to see a dozen strong men exerting themselves to the utmost trying to make her succumb, She next proposed giving the "umbrella test," so called, but at first no one was found willing to run the risk of having his umbrella out. It was with great difficulty that the highly prized visitor but who would also use gentlemen were able to release her hands. It as a missionary document with their church The mind reading came next. There were friends. We take particular pains to see that quite a number of subjects and she read all | we are not imposed upon and at the same their thoughts successfully. One gentleman | time to make the gift without trespassing hid a match inside a cigar and it took some upon the self respect of the recipient.

time before she was able to find it, but she finally did so and loud applause greeted

In the purchase of Alaska our government rescued that immeuse region from a condition of semi-barbarism. The price paid, \$7,000,000, was in the beginning looked upon as an expristant sum, but as the development of its resources goes on the bargain is regarded as having been a good one and shrewd. Its remote situation, however, has greatly impeled our people from conferring upon it the delicate refinements and advantages of our own advanced civilization, but these difficulties will no doubt be overcome about it in a novel manner. He had himself as time advances. Whisky, for example, is reported as worth \$25 a gallon there, which made an abject apology to society at large is far too dear to allow of its common use among the natives, and they will forever be deprived of its educational, moral and hu manizing influence until something is done to cheapen the commedity. That a people snatched from the clutches of a half barbaric despotism and ushered into the family of an enlightened nation should be denied some of the privileges of Christian enlightenment is a peculiar anomaly that needs to be looked after by some whisky propaganda of the missionary spirit.

It ought to be understood by this time that orange is a color that should be avoided by all lovers of peace and concord. It is an offcolor, as it were, prohibited and boycotted by the myrmidons of popery, and Americans to the manor born have learned to give it a wide birth, especially those who live under Roman-Irish rule. They even paint their oranges some other color or else cover them up lest they give offense, for a bull or a turkey-gobbler is not more enraged at the flying of a red rag than is Romanism at the despised orange. But some of our citizens have not been as well instructed as have the native born. Some Jews of New York, for example, nearly paid the penalty of their lives for their ignorance of this fact. A few hundred of them, wearing orange colored sashes, were lately celebrating a festivity and in procession were passing through some of the Irish wards of the metropolis when they were pounced upon and nearly murdered for their audacity by the enraged Hibernians. It was hard on the Jews but it shows what a fine 24th of December when it was ordered thing Home Rule would be should it be con-

On Friday night of last week a fire occurred in the old St. Ignatius Church building on Market street, San Francisco. The first two stories were occupied for business purposes, and the Carrier Dove printing company was one of the occupants. Our handsome California contemporary is entitled to the sympathy of the JOURNAL when it broke into small pieces, showing it and its readers in this affliction. Even though fully insured, which is not likely, the loss must be large in the delay and derangement. To Mrs. Schlesinger, the indefatigable editor, we extend our best wishes and proffer any aid in our power to facilitate complete restoration of business. Three woman occupants of the third floor were burned to death or suffocated, and several firemen had narrow escapes.

> A new and crisp \$20 bill came in a letter last week from New York. The letter was signed "An Episcopal Clergyman." The handwriting was unfamiliar, but from the spirit of the missive we recognized a brother, though his personality may always remain unknown. "Herewith I hand you," he writes, "a small erm for which please send the Reigio-Phil OSOPHICAL JOURNAL, one year, to as many clergymen of my church as you can afford to. Undoubtedly you know better than I who among them will appreciate this New Year's gift. Your paper is doing more to drown out materialism than is the combined press of our church—in my opinion."

> In the JOURNAL for December 7th, publish ed while the editor-in-chief was in New York, there appeared a communication from a contributor signing "Merlin," whose name is known at this office. He asserted incidentally that Dr. J. D. MacLennan of San Francisco, whose astrological predictions he was criticising, was the MacLennan who worked the materialization fake several years ago when that craze was booming on the Pacific coast. Had the editor been at home that part, at least, would have been eliminated, as he knew it to be a mistake. On another page Dr. MacLennan has a hearing in his own de

The Scientific American of Dec. 14 has for its leading paper an illustrated article descriptive of the New Chicago Water Works -the lake tunnel, intakes, and caissons The statement is made that "In addition to the lake supply of water a number of artesian wells have been sunk, at depths varying from the December 34. 1889. In a court of Plaintiff's selection with a jury in the pox, the Judge on the pench and the Defendant present, ready and articles to allow the case to go to trial, which course is considered by able law, ere as 650 to nearly 2.000 feet. The water from these wells is not of the purest, containing AN OPEN CONFESSION OF GUILT, 70 grains of solid matter to the gallon. The lake water, however, is remarkable for its good quality. It contains only 8 grains | Brief History of the Career of total solids to the gallon, approximating in purity to distilled water."

Mr. Arthur Behrons of Canada, sends us \$10 to be used at our discretion in sending the | As an alleged Materializing Medium, together with Plainbroken into smithereens. Finally a gentle- Journal to those unable to pay for it. The tir's Bill of Complaint and Defendant's Amended Answer. man said he would furnish one went out of generosity of this kindhearted brother will Court, Rulings of the Court, Action of Defendant's Counsel the hall and presently returned with three. enable us to supply a number of applicants. and Dis Miss Loeb then grasped one of them and al- We always have a large list of worthy persons most immediately it turned completely inside to whom the Journal would not only be a

## GENERAL ITEMS.

Mr. and Mrs. E. P. Brown reached their home at Portland, Oregon, on schedule time and met with a kind reception from their friends.

Mr. O. W. Barnard, Manteno, Ills., is spending the holidays in Washington, D. C., and enjoying the mild weather and the many places of interest one continually meets with in the National Capital.

Samuel W. Dike will write the second of the "Present day Papers," in the coming January Century, entitled "Problems of the Family," and will present some startling statistics of divorce in the United States.

Lyman C. Howe writes: "I speak in Meadville, Pa., the Sundays of January; in Boston Spiritual Temple the Sundays of February; in Cleveland, Onio, the Sundays of March, and Washington, D. C., through April."

"How Elric Saved the Baby," a story of the Conemangh floor of 1889, by Emma Rood Tuttle, has been published in neat and attractive form for a holiday souvenir. It may be obtained from the author, Mrs. Tuttle, Berlin Heights, Ohio, price, 50 cents.

The Chicago Press Club enjoyed the society of the renowned Nicolini and Patti Thursday evening last, who obligingly consented to receive their multitude of friends in the Club parlors. A large number of the representative people of Chicago were present and lingered until a late hour.

Mr. Hugh Junor Browne of Australia where he has resided for thirty five years, spent several days in Chicago last week. Mr. Browne, with his family, is on the way to England and expects to be away two years. He is an ardent Spiritualist and a genial gentleman, and the author of a number of interesting books.

# Lassed to Spirit-Life.

On December 5th. 1889 parel on, John Ketzle, one of the first and oldest Spiritualists in the country. He was one of the first skeptics in regard to future existence, who in of the first skeptics in regard to latur-existence, who in Richester, N.Y. heard the ramping and other demonstrations with the Fox family, and was fully convinced because he could not help it. It was he who first called my attention to the subject and went with me to hear what I thought to be some delusion, but which, on investigation, I proved to be a great fact. He stood by the Fox family always, regarding them as the real ploneers of Spiritualism in this capture. Mr them as the real ploneers of Spiritualism in this country. Mr. K. was at the time of the great rush to the home of the Fox famiry, made one of a committee appointed to regulate the going of visitors to the house, the crowd being so great. He has always, during his long lif-, been faithful to the great and growing cause and closed his earth life a the age of 82 years. His body was taken to Rochester for burial.

E. W. CAPRON.

early abolitionists and an able supporter of Will am Lloyd Garrison and he cled on the date so ar as the month was concerned, of the birth of Mr. Garrison. Few men have left a record of a noble: truer life. Rev. Mr. Collier who wa one of the speakers at his funeral, paid blin a great compil ment re-outling many of the scenes in hi ever active life, in which good work he continued until about three weeks ago. He was one of the editors of the Evening Post, also of the Nation. He was a firm spiritualist, never dank in any of the follies of fanaticism. His esimate of much that was passing as Spiritualism was very strongly illustrated when he was a witness at the semewhat celebrated Bee her trial. One lawyer said 'Mr. Johnson, you are a Spiritualist I be lieve," 'Yes but I am not a d—d f ol." he replied. The questions were not pursued further. For three or four years he was a b arder under the same roof with Mrs. Leah (Fox, lighter) and could not well said to the same roof with Mrs. Leah (Fox, lighter) and could not well said to the same roof with Mrs. Underhill and could not well avoid being a Spiritualist He was the founder of the society of Progressive Friends at Longwood, Pa., where his body will be taken for interment.

Be sure to get Hood's Sarsaparilia if you want an honest, reliable medicine. Do not take any other which is alleged to be "about the same" or "just as good." Insist upon having Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

A sharper is making a good income by advertising a sure method of killing insects. When you send him 50 cents you receive a card with these words: "Get your insects to smoke cigarettes. It will kill

Not a golden egg from a goose, but gold quartz from a duck's crop is a Jamestown man's fortune. The duck had been digging in a gravel bank on the man's farm. Now the farmer is digging.

Joseph Jefferson will tell in the January Century some amusing stories of his early experiences, and will describe the elder Booth as Sir Giles Overreach. He will give a curious account of Sir Wil liam Don, the actor; and also his recollections of Julia Dean, James E. Murdoch, Henry Placide and

Consumption Surely Cured. TO THE EDITOR :-

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cas s have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have con sumption, if they will send me their Express and P. address. Respectfully, T.A. SLOCUM, M. C., 181 Pearl St., New York

# Wells vs. Bundy. Supreme Court of New York.

**ACTION FOR LIBEL.** 

Damages Claimed \$20,000

ELIZA A. WELLS, Plaintiff, JNO. C. BUNDY, Defendant,

Case Dismissed at Plaintiff's Costs with an

Allowance of \$200 to Defendant. The offense charged was the publication of the following:

"If necessary we can prove in the courts of New York City that Mrs. We is a vile swindler, and has been for years using t ick Cabine's and confe erate .' Plaintiff's cause crampioned by H. J. Newton Case called

# In Pamphlet Form.

# ELIZA ANN WELLS

The Editor of the Journal asts no favors of the Spiritual ist public in considering this or any other case; he only asks that people shall inform themselves correctly before uttering opinions either in point or otherwise. For this purpose and for public onvenience, and to show the dancerous menace such tricksters and their far atical dupes are to the welfare of the communit- in general and Spiritualism in particular he publishes this pamphlet.

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For the Religio Philosophical Journal. THE ADVENT OF TIME.

MRS. M. C. CHASE

How old is Time, and when his natal day? Who sang his praises on that first glad morn? Where dwelt the incarnate soul that fed his youth When as a babe from parents newly born? Did be e'er sleep, or always wakeful lie? And was his cradle some wild ocean deep? Was only darkness ever overhead, Or came the light to stir his troubled eleop?

Who moved the face of waters on his breast, And swept away the visions of the night, 'Till marked by Time the countless workie were born And flung their starry radiance o'er the sight? What strains of music moved those worlds to place? Who fixed them in their swinging orbits there And each in turn upon the planets, gave The eternal law which made the human race?

Ancient of Days, we question of thy birth? Why press this guerdon of thy strength so close? We fain would wrest it from thy secret breast And bid thee all the secret to disclose. We listen to the voices of the soul; While atoms frail, we move within thy sphere, And long to reach the vast expanse of sky Se far away and yet so seeming near.

We look above and feel each ray of star Unfolds some new-born truth within its germ; That every grain of dust beneath our feet Is but the golden rain of suns that burn. The winds that blow and toss the ocean wave, The eternal mountains with their crests of snow Join with the supshine in the flowery glade To place a kiss of welcome on Time's brow.

> For the Religio Philosophical Journal HEREAFTER.

Haste! to my pillow bear Those fragrant things and fair, My hands may no more bind them up at eve, Yet shall their colors soft, One bright dream round me waft, of life, youth, summer, all that, I must leave. -[The Last Wish.-Mrs. Hemans,

Ab, poet sister! can it be You never sensed that inner sphere? Had not your heart the eyes to see? However rich life's beauty here It must be vastly richer there.

There is no death! Things seem to fade And loosen from our fond embrace; To our dull eyes a grave is made, In which things vanish from their place And leave behind no seeming trace.

The summer's joys, the flowers that bloom, Our youth, and beauty with swift wings, All vanish in one eilent tomb, To clear the space for newborn things-And new life which forever springs.

Yet life, youth, summer, never die. Ab! need we ask the reason why? We cannot lose the things we love-A nobler life, a brighter sky, Awairs us in that land above, And there we meet all things we love.

Here matter bolds us by its chain, To senauous thoughts and foolish gain, And tells us things are what they seem. 'Tis only death can break this spell in which immortal spirits dwell, And wake us from our dream: And waking, to our sweet surprise What wonders will salute our eyes Of art, and life, and beauty there, For truth, and love are all that's fair.

Ah, beauteous Life! Ah, glorious Sun! Where finite thought is all begun, And finite forms of love are born Like waves of holy living light; For ceased by day, nor lulled by night. Those life-streams since creation's morn.

Ab, Love divine! it knows no night; Ab. Truth divine! thou art the light; Twin lives within the soul. If we but turn away from sin And upward look; and here begin Our passions to centrol, Then onward through the endless day Amid creation's grand display In sweetest freedom move, The deathless soul on thought's swift wings Shall onward march to use, which brings All joy, and peace and love.

# Indignant Protest.

Captain Ira Williams, of La Rue, Ohio, a brave union officer through the war, was proposed for membership in the Grand Army post and rejected en account of his religious opinions. This occurred some months ago. Captain Williams publishes a letter of indignant remonstrance, addressed to him by Mr. B. F. Underwood, who was also an officer in the union army, from which the following is cop-

The requirement of an oath, for those who do not believe in it, as a qualification for membership in the Grand Army of the Republic, is outrageously nnjust to thousands of brave soldiers who love their country and fought for the flag on many a bloody field, even though they know nothing about God and have the courage to say so. The oath keeps out many who are as worthy and patriotic as any who belong to the order, while a large number have joined it with aversion to the religious mummery, yet submitting to it rather than be separated from comrades with whom they shared the perils and pri-

Superstition is universal and it creeps stealthily when it cannot boldly, into every society and institetion. I hope it may not always be so

As an old soldier I greet you. I think the more of you for your honest and honorable course in refue! ing to repeat words that for you have no meaning. You were true to yourself, as when you wore the blue you were true to your country. Your recent action required a higher quality than merely the courage of a soldier; it demanded moral courage, and you were equal to the occasion

Damn superstition in all its hydra-headed forms and honor to honesty and moral firmness among all men regardless of creed.

# Gurney and Stebbins.

To the Editor of the Religio Philosophical Journal In your issue of Nov. 14 is a criticism, by T. C. Gurney of Milwaukee, of an article of mine on "The Beligious Outlook" which you published July 20. Life is too short to reply to criticisms, but in this case an old friend's words awaken a wish to talk with him through your columns. He says that I seem " to fear that the tendency of the times is too much toward radicalism of thought and to have "forgotten that there are other battles to be fought" besides the old anti-slavery struggle. I must say that neither in my mind nor in my article was there any wish or aim to put off the good time when each shall follow truth as he sees it, and allow his neighbor to do the same; no fear of radicalism in thought, but an earnest desire to have what seems to me a true reaching to the heart and roots

good will as shall uplift the life of the people, we can see as only the gray dawn, but for these I stand.

which we call war. I stand for arbitration as the path to peace between all peoples. Liable to err as we all are, I surely have never forgotten that to-day and joy. as yesterday, and to-morrow as to-day,

"The moral warfare with the crime And folly of an evil time" is to go on, and that the right wins in the end. Not from any fear of free thought or progress, but from a wish to make that thought wise and true as well as free, did I write the article on which my friend comments. He compares my danger-signals to the timid warnings of blind conservatism in the past. A light-house is a danger-signal, not to stop ships from sailing but to warn of peril unless the safe channel which it illumines is followed

Materialism and agnosticism are not true radicalism, or best helps in the conduct of life. "To think along spiritual lines," to base our convictions on great and lasting ideas of Deity, and duty, and importables of the state of Deity, and duty, and importables of the state of Deity, and duty, and importables of Deity, and duty, and mortality, gives the best foundations for character. This I believe, and this I sought to show—granting the sincerity of those who may differ from me, but aiming to point out the better upward path. To illustrate: My friend Gurney had a good Quaker training. "The inward witness—the voice of God in the soul," he was taught to obey as higher than any outward authority of book or creed, and this kind of thinking laid solid foundations on which to build his good character. Doubtiess there are good Materialists and Agnostice, but the Quaker thinking along spiritual lines gives more light and strength.
Without any dislike of my friend's frank comments, I think he fails clearly to understand me.

Detroit, Mich., Dec. 18, 1889.

Taxation without Representation.

G. B. STEBBINS.

To the Editor of the Religio-Philosophical Journal. Have we a constitution of church and state in socalled free America? I think so, though in a milder form than in some other countries, for the tendencies of priest-craft are all in that direction to an alarming extent in this republic. Church and state exist here to the extent that we have to pay the taxes on all church property, even on the palatial residences in which priests and prelates entertain their friends in princely style, while the poor laborer is taxed on the hovel that poorly shelters his wife and children. But, say the supporters of priestly dogmas,

churches are not taxed, so you pay no taxes on churches and parsonages and your claim of being taxed is an infidel lie and a slander on God's chosen people and his church. Let us see how that is. Take the state of Pennsylvania wherein there is about \$300,000,000 in church property, which, if taxed, would reduce the taxes on all other property in the state. It is claimed that that is not church and state, but if not, what is it? In their results the churches are a gigantic trust and are all striving to get the greatest amount of money possible from saint and sinner that can be coaxed or scared out of the public pocket to keep their high-handed monopoly in funds to pay the salaries of their thousands of officials, both domestic and foreign. Is not untaxed church property church and state while sanctioned by the state authority? It certainly looks that way. And then if a church is destroyed by the fortunes of war or mob vi-lence, do they not always demand pas from the state? And when was it ever refused, and in the face of the fact that never a dollar was paid in taxes to help defend the state, what is that but church and state? And further, creed-mongers are making frantic efforts all over the land to introduce their dogmas into the public schools. And should the bill before the United States Senate become a law, wherein religious teaching is forced into the schools all over the land, it would be as complete a formation of church and state as the most rampant creedmonger could ask for. We have bundleds of milions of dollars invested in theological schools established for no other purpose than to teach theology in its various dogmas which three-fifths or more of all the people have no interest in whatever, and yet we have the taxes to pay on that large amount of private property. What is that but church and state? If the scores of different sectarian creeds can't stand on their own feet and pay their own way it would be far better for them to convert their church buildings into factories where thousands of men could earn their bread, where now one pampered man draws a salary for teiling his hearers things that he knows just as much about as the most illiterate hearer in his congregation about what God is going

to do with his soul after it leaves the body.

It is taxation without representation, for though churches and theological schools are called God's houses, three-fourths of God's children are not allowed a word to say who may use this untaxed property and for that reason it is taxation without representation and taxation of the most oppressive

## Girard, Pa. Charity for All.

To the Editor of the Religio Philosophical Journal.

Have you the address of Hon. Sidney Dean as published in your paper of November 16, in pamphlet form? It is just the address I would like to place in the hands of many of my church friends, for it is evidently from one who is not only a Spiritualist, but a Christian—one who knows of the earnest, selfsacrificing lives lived by thousands of believers in orthodox Christiauity, although they still believe many things which the author may have ourgrown. The creat majority of our church people accept fully the platform you lay down as the basis of your new organization, viz.: The Fatherhood of God, the brotherhood of man, and the same spirit working in and through both—but with many additional beliefs. Will you not find that true, also, in regard to the mass of people calling themselves Spiritualists? I have as little sympathy with those who believe most Spiritualists to be frauds, freethinkers (meaning atheists), and freelovers as with that other class who call church people hypocrites and humbugs. Those who have wept and been deceived at the Cobb and other séances, whether on platform or in parlor, are no more subjects of ridicule than those who believe in a vicarious atonement. The one believes he meets and embraces a dear and long-lost friend, and listens to their inane teachings as from heaven itself; the other's heart goes out in gratitude and love to the friend whom he believes to be willing and able to rescue him from the consequences of sin. The practical outcome of the masses seems to me to be in favor of the latter belief, for the necessity of a change of life from evil to good is always taught in connection with the doctrine, however it may be acted upon. It is truly to be regretted that so many ive so differently from their professed belief, taking he highest teachings of Spiritualism and Christianty as the standard of belief; but the world moves and while the basic doctrines of yo ur Church of the Spirit lie also in the foundation of pure Christianity. l earnestly hope that many errors may yet be eliminated from the superstructure of both, that they may join hands in true brotherly love and work unitedly for the elevation of humanity. South Bend, Ind. SARA TUTTON.

# Anthropomorphism,

to the Editor of the Religio-Philosophical Journal: How greatly and how often do men of all classes and beliefs tempt God and "limit the Holy One of Israel!" They thus limit God in their ideas of him, confusing his infinite personality and absolute being with the notion of a finite and contracted personal Deity, in bodily form and limited in space and power; and in this way they violate the eternal command: "Thou shalt have no other gods before me." They thus, moreover, limit God in their faith in the extent and plenitude of his mercy and in their belief in the certainty and foreseeing wisdom of his justice and providence. They limit God in their ideas, both as to his power and disposition regardof things; no forgetting of coming reforms. The ideas, both as to his power and disposition regard-temperance warfare is not over, but I am in it "for ing humanity, and in confining his influence and opthe death of the saloon," and for the coming of that | erations in its behalf to certain modes and methods. self-conquest which shall lift all men up to total | We often limit God by the narrowness and insincerity of our prayers. His promises are exceedingly Woman-suffrage is not fully won, but now, as for great, precious and absolute. Yet, in contrast to fifty years, I stand for it. Mutual justice between these, how feeble are our desires, how weak our employer and employed, such planning and such faith, how confined our requests! "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss." So men "limit the Holy One of Is-I know not whether my friend and myself should rael" and bring down the Creator to the standard differ or agree in methods, but in our good aim I of the creature, presuming to measure him whose think we agree. think we agree.

Spiritualism, although it has gone round the standard of finite capacity. They show their lack of standard of finite capacity. They show their lack of lath in his promises and their ingratitude for his understood and misrepresented, but I hold fast to its past merciee; and they limit their own happiness, bigher espects as of pricaless value, as the need of the supplements and spiritual perceptions by their foolish

waiting world, and as sure to win at last. Peace attitude toward that Infinite Spirit which has inmust take the place of that "great duel of nations" spired the wise to declare, "Be it unto you according spired the wise to declare, "Be it unto you according to your faith." Strong faith enriches the experience and fills the soul with all spiritual strength

> All of us, even those who have had most experience and progress in true spiritual faith and philosophy and who are most removed from the debasing errors of "orthodox" anthropomorphism, need for ever to seek a strong faith in the Eternal Spirit, a closer acquaintance with his nature, promises and providence, constant reliance on his infinite power and wisdom, and the ennobling and sustaining help of higher spiritual influences. And when our feeble spirits are thus in a true and sincere di-position toward the Absolute and Eternal, seeking what is true and right regardless of the interests and appetites of self, abundantly above all that we can ask or expect, either in temporal blessings or in spiritual enlightenment, will be the answer to our earnest and frequent prayer for divine influence: Lord, I believe; help thou mine unbelief." EDWARD R. KNOWLES, PH. D.

# Danger Signals.

To the Editor of the Religio-Philosophical Journal.

It is with much satisfaction that several of us read your able leader on the late Roman Catholic gathering at Baltimore and Washington with the heads of our government participating, as the last administration did in the laying of the corner-stone and as the present administration did in the dedication of the grand edifice at the seat of the nation, and which was originally designed as a resort and home for the Pope when he can no longer find one in Europe. Brother Lyman C. Howe's signal letter in the Journal is also timely and to the point. It "hits the wnite." I sounded the alarm as well as I could with my feeble pen when the purchase of the site at Washington was selected, for I saw the cunning and shrewd designs in the movements and the location, and then the location of the cardinal in Baltimore so conveniently accessible. Before long they will have another cardinal on the Pacific slope where the archbishop ordered masses to be said in all the churches, on a certain Sunday in each year, to prevent earthquakes. I have the circular order, which was issued just before a state election, so that the leading papers of neither party dared to ridicule it for fear of losing votes for their candidates and it

was published without comment. It is time all parties interested in preserving the institutions of this government and country, started up in alarm and sounded the danger signals. "The price of liberty is eternal vigilance," and especially when a Cathelic hierarchy is eternally planning its overthrow. Some legal restraint must be put on parochial schools, and I have proposed several that can be adopted; some one or more is essential for they are doing, and are designed to do, injury to our educational system and to civil liberty. 1 proposed the adoption of a system of school books required by law to be used in all schools where children of a certain age are taught, or a more arbitrary system of compelling all children to attend the public schools. But the control of school books by the State is easiest attained and can be enforced by superintendents of state and district. Another remedy is to have all teachers of children, under a certain age, under the supervision and control of superintendents s-lected and elected by the people with the female voters included. Our friends in Boston have taken the alarm and are at work, and Massachusetts will soon have some law to hold back the foreign power now trying to ruin our government and doing it with the honeyed words of approbation issued to deceive the ignorant like the bait on the trap. The whole, and the true history of the Roman Catholic church should be in every American family, and also a book entitled, "Tracts for Spiritual Reading," by Rev. J. Furniss, C. S. S. B., with a description of the devil and hell, and the souls within them. It would open the eyes of many readers. WARREN CHASE. Cobden, Ill.

# Hardly a Corner Stone.

To the Editor of the Religio-Philosophical Journal. The account of the case of identification related in the JOURNAL of November 16, on page 3, is considered by the writer worthy of being a corner stone

in the temple of modern Spiritualism. Let us examine and see: The spirit, Dr. Young conducting séances in Los Angeles, Cal., is requested by Mr. Burchert to furnish information concerning portrait sketch. The paper upon which this request is written disappears and cannot be found. At the next séance Mr. B. is furnished with the information requested. Four months later, in Berlin, Germany, a gentleman finds that exactly the same information is contained in a dictionary which was translated from the French language into the German. The fact that Berlin is 7,000 miles from Los Angeles seems, in the opinion of the writer, to add great strength to the account.  $\lambda$  skeptic would be very likely to ask the following questions:

1. Why was not this information promptly given at the séance when requested? 2. Was this dictionary translated into the English language, as well as the German? If not, could the medium read French or German? 3. Can it be proven that this dictionary could not

have been found in Los Angeles, which, by the way, guite a town? Unless these questions can be satisfactorily answered the explanation of the skeptic would be that the medium disposed of the paper containing the question by legerdemain, hunted up the dictionary at her leisure and copied therefrom the information

I do not wish to be understood as doubting the genuineness and honesty of the transaction, but I think the fact is hardly worthy of the designation of a corner stone.

# Opinions Must Clash.

To the Editor of the Religio-Philosophical Journal. In your issue of November 16 appears an article from G. B. Stebbins entitled "Pessimistic Misstatements," in which the writer presents his side of the

As ever has been and ever will be the case, opinions of men must clash to bring out the truth: so it will be in this case. The sunlight of truth is breaking on the intellectual horizon of this mighty na-

That there is something radically wrong in the government the most superficial, as well as the most learned, are willing to admit. That the advancement of spiritual growth depends upon investiga-tion, understanding and knowledge, is conclusive; it must be evident, then, that means to obtain them are necessary. How long since is it that Spiritualists were, as a class, called universal complainers and pessimiste? But, thanks to their complainings of the old dogmas, the spirit of investigation was aroused among the lovers of intellectual liberty. No more was or is the theological world fettered with dogmatic creeds than labor is fettered with plutocratic legislation. So much is it so, indeed, that hundreds of thousands, ave, millions are unable to procure the means to obtain books and papers—the educators of the nineteenth century.

Brother Stebhins states that "in 1850 our factories paid \$533 245 600 to 958,180 hands; in 1880 they paid \$947,954,000 to 2,735,000 persons. An average of \$247 to each in 1850 and \$347 in 1880, or over 40 per cent. advance." It may be an oversight of Bro. Stebbins or a typographical error, for if the writer will compute the figures again he will find that in 1850 "the hands in the factories" received about 40 per cent. in advance of "the persons" employed in the factories in 1880, according to his own figures. As much is being said and written upon labor and capital to-day, it may be well to inquire "why so

much smoke if no fire." That labor—the source of all wealth—does not retain a just share of its production as compared to capital, so-called, (money the circulating medium) in the hands of money manipulators, is a forgone conclusion, as the centralization of wealth in the last twenty-five years proves to the most causual ob-server. Now why this centralization of wealth wealth, too, produced by labor—accumulated in the hands of a few? And why, pray, this wail going up from the millions of toilers, if nothing is wrong? Why cry "peace, peace, when there is no peace" for toilers but to be ground down by the autocrat of America; money and the money power?

That the working people of this boasted land of freedom are bound by the money power, and was premeditatedly bound by that power, reference to the class legislation of 1863 may not be out of place. And as it affects all classes of labor, irrespective

of party ties, it may be well to refer to the influence brought to bear upon the United States senate by the money power of England and America.

I allude to the "Hazzard circular" issued by English capitalists in 1862, circulated confidentially among American bankers. "Slavery is likely to be abolished and chattel slavery destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor and carries with it the care for the laborer, while the European plan led on by England, is capital control of labor by controlling wages. This can be done by controlling the money The great debt that capitalists will see to it is made out of the war, must be used as a measure to control the volume of money. To accomplish this the bonds must be used as a banking basis."

Was ever a pirates plot more carefully planned than the banking law of 1863, that has enclaved American laborers to the money power of to-day? Do not the banks of the United States centrol the volume of money? Have they not reduced the circulation from about \$50 per capita to about \$7 per capita? Is it not a fact that a reduction of circulating medium increases the rates of interest? and both are great and potent factors in reducing the prices of labor, and the products of labor?

This causes labor to seek employment at the employer's prices. Labor partly employed must necessarily economize in producing the actual necessities of life; that causes a forced surplus of products of the soil, and this again tends to reduce the price of all products. Thus we see the vicious system of banks controlling the money; the money of a nation. National banks receive 90 per cent. of the amount they deposit, as a gift from the government, with the exception of one per cent. to pay for the printing of the bills, besides drawing 3 per cent, on the money, or bonds deposited. The people pay the interest on the bunda besides paying 7 per cent. additional in Iowa, Illinois, Michigan and Wisconsin. In Dakota, the people pay 11 per cent. additional to the bankers, to that which the banks pay to the government. It matters not if an individual does not borrow; if he be a laborer he is affected to a greater or less extent in prices of labor or products he may have to sell. Now, would the bonds of the nation be worth the paper they are written upon were it not for the productive property of the nation? If not, would it not be nearer justice and equity for the government to issue money direct to the propleat the same rate it is issued to banks? True the government might be said to have a fosering care for the people; or as one writer in the JOURNAL remarked some time ago, "we would be

tied to the government." It appears to me that if the bankers of our country be so prosperous under the fostering care and protection of the government—"tied to the government" as it we e-it would be expedient for the whole people to be similarly tied to the government. Give all an equal chance by legislative enactment in the race of life to gain the actual necessities of life before you stigmatize the producers of wealth as pessimists," Bro. Stebbins. Give, or if you please, allow labor an equal chance to retain what they hopestly come in possession of, by laws that are founded upon equity, and you will do much to enlighten many dark and benighted minds, and hrow a sunbeam across a legion of dismal hovels. Thousands upon thousands to-day would be only too glad to precuse periodica's and journals to brighten the intellect could they afford the means. Certainly the grand philosophy of Spiritualism might be spread a hundred fold to-day to what it is but for the want of the means to procure reading matter. It may, I am sure, seem incredulous to you to think there are reople who cannot afford to read. but such is the lamentable fact. Again, people are not approachable with arguments pertaining to their spiritual welfare so long as the physical must go half cared for. If we would aspire to reach the higher nature of mankind let us be mindful of his ing circle every Sunday evening from 7:30 to 9:00 temporal welfare. E. W. SHULTZ. Kimball, Dakota.

# In Due Proportion.

To the Editor of the Religio-Philosophical Journal... In your paper of the 14th inst. there is a letter signed by S. T. Suddick, M. D. and entitled "Vicarious Atonement," in which the doctor finds fault with a statement made by R. S. Anderson in regard to the forgiveness which, for faults or sins committed, can be had from those above us, and in refuting such doctrine cites an imaginary case of a boy refusing to carry in a bucket of coal for his mother, and finishes the letter with the statement that they of the atone ment doctrine will find that they still have to carry

in the coal. It seems to me, although I am not much of a phi losopher, that the doctor has not given much thought to his refutation; he has, I think, forgotten that God's commandments are all negative, and not positive. He says: "Thou shalt not," and not thou shalt we can do everything except those things which he enjoins us not to do. Again, the doctor must remember that if we transgress and are truly sorry soul-sorry and long to have it undene, such longing or regret of necessity creates a thought, which is a living thing, according to him who created all things, and when we pass to the next existence we shall find that in proportion as we sinned while here we have with us the thought of regret and sorrow. which atones for the faults and sins we have committed.

### Emporia, Kan. ALEX. GALITZIN. A Correction.

i une Editor of the Religio-Philosophical Journa

In a November number of the Journal you refer to the split in the United Brethren Church and call the faction adhering to the old constitution seceders, which is not the truth of the matter. The action of the General Conference in changing the constitution of the church was diametrically opposed to the provisions in the constitution; it was wholly revolutionary and not binding upon any one. In the last article of the old constitution it reads that "There shall be no change or alteration of the foregoing constitution except by a request of two-thirds of the whole society." There are 200 005 members belonging to the society, and it was fewer than one-fourth of that number that made the request. Further, the old constitution reads that there shall never be any rule or ordinance passed to do away or change the above confession of faith; but it was done by what is known as the liberals, or majority at the general conference, last May. The above statement is correct. as I have the records of the whole proceedings. I do not belong to either faction, but am an earnes believer in Spiritualism and have, for the last sixteen years, advocated and defended it. I, in company with another, take the Journal and think it the best paper printed in the world on the subject of Spiritualism. Those who hold to the old constitution have won two suits, one at Richmond, Ind., and one in the State of Washington, and they will hold the whole of the church property if the law is executed, and I have but little doubt that it will be. The trouble is not caused by those who live up to their own laws, but by the law-breakers. Please set the matter right in the JOURNAL.

## GEO. J. AMIDON. Corry, Pa., November 18, 1889.

To the Editor of the Religio-Philosophical Journal.

Gone Higher

The hand of death has recently been laid upon one who was indeed a bright and shining light in the ranks of modern Spiritualism. Sad, indeed, is the message just sent by my friend, Mrs. P. J. Hussy, who knew the deceased long and intimately, an-nouncing the demise of Mrs. Caroline E. Smith, widow of the late Dr. A. B. Smith. Our arisen friend passed to the higher life at the age of sixtytwo years, from the home of her sister, Mrs. E. Cushman, in Westmoreland, N. H., on the 22nd of November last. But two short years have passed since Dr. Smith passed to spirit life, from his cottage at Lake Pleasant camp. Knit together as this devoted couple were, by the ties of a strong and beautiful copjugal affection, the wife had never quite recovered from the physical strain upon a not robust constitution, caused by constant, tender watchfulness and care of him she loved so well. Then followed many and perplexing business cares, as also a complication of physical ailments, heart, trouble and fever being the immediate cause of death. Oh, how she needed rest. She is at rest, sweet, peaceful rest, with him, to whom, in youth, she plighted her vows. Best in the world of immortal life and love. Caroline C. Smith was a living and walking epistle and example of the gospel of Spiritualism. She was not a mere believer, she knew Spiritualism to be a truth. She never wrote much, nor talked receive such an appointment.

much publicly concerning it, but she lived it. Lived

Washing faded carpets in a strong solution of saltit daily and hourly. Her dear sister, Mrs. Cushman water will restore their color.

with tireless devotion, did all that mortal power could do to ease the condition of the sufferer and render comfort and assistance in the hour of affiction. For a number of years Dr. and Mrs. Smith were residents of Brooklyn. They rendered invaluable service to the great cause. Our arisen sister was always especially interested in the work of the Children's Progressive Lyceum. As guardian, as teacher, in every way she seemed devoted thoroughly to the cause of liberal and spiritual education and enlightenment of the children and of young people. She was always solicitous for the material, as well as the spiritual welfare of those who came within her influence. She attracted the children because she loved them, and her influence, wherever exerted, was noble and uplifting. Let each and all of us but fill the measure of our duty as she filled here, then, at the last, we too shall be, as she is now. crowned with the light it off ble. W. C. BOWEN. Brooklyn, N. Y., Dec. 10, 1829.

# No Distinction of Color.

To the Editor of the Religio Philosophical Journal. Shure it's mesilf as is bothered wid yer "Universal Brotherhood" av the nagurs. The divvil fly away wid yer "no disthinkehun av color!" Whin them haythen Hipjoo nagure stay in Injy, or only cum over wunst or twiste in a while, I can thrate 'em te whisky and hose-car thickets, and Dave Curthis will say in the N'York worruld that the Majarajies av Burrampootbra aloighted in front av the "Path" offis. But whip the durity nagur av the westhern worruld wants to be a thayasophist, it makes me onaisy in me moind onthirely—pfwat! whishtl is it there ye are, owld girrul Blawatekhy, a-leoming in the astbral loight? Prwat did yez say? "Make av the nagur a "Thayasophist-at-large?" By the howly Virgin, prwat a head yez hav! Musha-mahone, but we'll give the nagur the hand of brotherly love on paper in the reports an in the astbral loight an divil a grip to the dirthy Spalpeens in social matin's. Thin we'll tell the baste to make nagur hranchin's. Thin we'll tell the baste to make nagur branches—howly Moses, that won't do nayther—to insthi-tute indipindint "branches," and demonsthrate his Univarsal Brotherhood wid himsilf—the spalpeen. Arrah, but it's mesilf as it takes for a diplomatric sthroke whin the owld coman yanks the asthral bells on me! The nagar's money's prwat we want, and his counthenance can shine in indipindint branches. Univarsal Brotherhood wid a color line that's pfwat I rade in the asthral loight, an,' begorra, Billy's the boy to make it worruck as the insthructions av the Blissed Masthers! Misther Fullerton, wad yez hav the keindness to pass the botthle? Here's wushin' good luck to meetlf I am. WILLIAM O'FUDGE.

Mrs. R. H. Frank, in renewing her subscription, says: Its weekly visits form a very pleasant part of our home life, where its pages are always perused with deepest interest. I fully appreciate your earnest endeavors in the cause of truth and right and shall never cease to honor and respect your course and wish you and your paper success always.

Montreal, Canada. It will, I am sure, be a source of pleasure to your many readers to learn that the "coming religion," Spiritualism, is gaining a firm foothold in Montreal. The enthusiasm and interest has, during the past four months doubled, and so has the number of subscribing members to the Association. Names are being handed in every week, and the number of private circles has also increased. The Thursday evening and Sunday services are well attended by a thoroughly appreciative and intellectual audience, among whom are several medical gentlemen.

A public developing circle is held after the ser-71Ce on Thursday evening, and a members' (dev P. M. in gaslight. At the members' circle, on Sunday last, there was an unusual degree of spirit influence at work. Clairvoyantly, I saw a band of spirits endeavoring to present themselves. During the evening one of the sitters at the table, in the center of the circle, was controlled by the spirit of the father of one of the sitters in the circle, who (this latter sitter) was also controlled to come to the table and shake hands with the entranced sitter there. The chair on which he had been sitting was moved about by an unseen power, to the astonishment of those who witnessed this manifestation of spirit influence. Two other sitters were also acted upon by a strong influence and nearly entranced. The circle was a most harmonious one, hence the increased power and the successful results.

Let all investigators realize that sympathy and passivity are motors in every circle, and spirit maniestations are sure to follow if these conditions are afforded.

The "Clarendon Mystery" has set people in Canada thinking. A cheap pamphlet or tract, with full details should be distributed. GEO. W. WALROND. Montreal, Dec. 16, 1889.

Santa Cruz, Cal. Inclosed find the amount for a year's subscription for the RELEGIO-PHI-LOSOPHICAL JOURNAL, which please fend to O. H. Bliss, Santa Cruz, Cal. Mr. and Mrs. Bliss are among the best thinkers and literary people of this city, and you may congratulate yourself that you will now bave three of the brightest minds here as your patrone. Mrs. Judge McCann, who has taken the JOURNAL for some time, is one of the most talented and accomplished ladies on this coast. In the face of much family opposition and that of the Congregational church, she left the latter over a year age and boldly avowed her knowledge of the truth of Spiritualism, and before I came here she used to give a Sunday address to the little society of which she is one of the most zealous members. The sickness of a son prevents her regular attendance, which is greatly regretted by all, as her presence is very magnetic and inspiring. Our society is about to ose the very efficient services of its president, W H. Baxter, who has done valiant work in organizing and sustaining the society over which he has presided in a most genial and happy manner, and by his enthusiasm given it an impetus it never had before. He and his lovely wife will be greatly missed but our loss will be San Francisco or Oakland's gain. Very fortunately, "just in the nick of time," Dr. Capps, a Homeopathic physician, has come here from Watsonville, a few miles away, and last Sunday he was elected to fill Mr. Baxter's place as president. Dr. Capps is a recent convert from Methodism, and is a very intelligent and cultivated gentleman, and being full of zeal, the society feel much encouraged by his acceptance. I am now working on my fourth month's engagement, and am told by the members of the society, generally, that my services are the most satisfactory, all things considered, that they have ever had, and as they have had some of the best talent in the field it is a high compliment to my noble spirit inspirers, for which I am truly thankful. I have had the offer of a year's engagement, but I feel that I can do more good in ome place where larger audiences can be gathered.

We have just had a long rainstorm lasting nearly ten days, but it was as warm as a September storm in the East. This morning was the coldest we have experienced—36 degrees above zero. Boses, and a large variety of flowers are in bloom, and the frogs make the evenings musical (?) with their croaking. The most unpleasant thing we now have is muddy roads. Physically speaking, Santa Cruz is a delightful place to live in both summer and winter, but it is very quiet and dull, socially, DEAN CLARKE. just now.

The Queen of England is one of the bardest worked officials in the realm. Apart from her private correspondence, there is hardly a government office that does not daily send her boxes of documents, warrants, etc., requiring her signature and attention. There is not a question of precedent, etiquette or change of uniform in the army or detail of military and civil orders and decorations that does not come under her immediate supervision.

The czar is said to be in constant dread of assassi nation, and this state of ever-present fear, added to the hereditary melancholy of the Romanoff family. has so utterly shattered his nerves that for days together he is practically not responsible for his actions. He also smokes incessantly, and not only endeavors to sustain his spirits by copious libations of champagne and brandy, but has taken to drug-

Mrs. Margaret Stuart, aged one hundred and three years, of Plug. Carroll county, Ga., wants a pension. Mrs. Stuart is the widow of James Stuart, who fought in the Indian war of 1812 under Captain John Myrick.

Among the pupils at the Ecole Polytechnique in Paris an Arabian from Algiers has just been made a lieutenant of artillery. He is the first of his race to

to a variety of mala-

dies. To make good

blood, nothing is so

effectual as Ayer's Sarsaparilla, the

most celebrated

tonic alterative in

existence. Try it.

# For the Religio-Philosophical Journal. COMPENSATION.

MARY E. VAN HORN.

In that higher life, toward which we all are The sorrows born of earth-life, in time will pass And in that land Elysian the clearness of the Will be the nearer perfect for the shadows of

No discord there can come, to mar, or give discom-No sickness, pain or parting-from sin we shall be When we have passed the portal that leads to life immortal What joy shall be our portion, our loved ones

We shall live on through the ages, eternally progressing, Shall conquer all the evil, and surely reach the If we have only builded our mansion, not a Sordid, worthless structure, but one built by

By helping lift the fallen from out the lowly By giving words of comfort to those in sore By patient, brave endeavor, we shall, now and

Find perfect compensation, our future lives to Milwaukee, Wis.

The people of Boston have free access to about 2,000,000 books in the different public and semi-public libraries. There are half a million volumes in the City Public Library and its branches, another half a million in the Harvard, Athenseum, and State libraries, and fully a million in semi-public and other libraries.

A live lobster, half red and half green, the dividing color running lengthwise his whole body, is now on exhibition in Portland, Me. Fishermen say that specimens like this are very rare.

If you want to see astonishing results try Salvation Oil for neuralgia. Price 25 cente.

"Quack Nostrum" is a term not at all applicable to Dr. Bull's Cough Syrup.

# A Family Train East.

Among the changes recently made by the Michigan Central, the most important is the new Special New York Express, No. 20, which leaves Chicago at 10:35 A. M., except Sunday. This effects a connection with all Western, Northwestern, and Southwestern lines entering the city, and enables passengers from Chicago or any of its suburbs, to leave at a comfortable and convenient hour. For this reason, as well as its admirable through car service to New York without change, it is especially adapted to the convenience of families and of ladies and children. All New York State points are reached the next day. and the hour of arrival at the Grand Central depot New York, 4 o'clock, P. M., enables the passenger to make rail or steamer connection and reach all parts of New York, Brooklyn, and Jersey City and their suburbs, and the sea-shore before dark. The through sleeper to Boston arrives there at 8:30 P. M. The through car leaving Chicago Saturday goes forward on No. 6 from Buffalo to New York on Sunday. City passenger and ticket office, 67 Clark street, southeast corner of Randolph, Chicago.

Deserving of Confidence.—There is no article which so richly deserves the entire confidence of the community as Brown's Bronchial Troches Those suffering from Asthmatic and Bronchial Dis eases, Coughs and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to my friends, and they have proved extremely services ble?"

When the blood is impure, thick, and sluggish, or thin and impoverished, there can be no health. With these conditions, all the functions of the body are impaired, and the result is a variety of dangerous complications. The best remedy is Ayer's Sar-

It is a great misfortune for the young and middle aged to be gray. To overcome this and appear young, use Hall's Hair Renewer, a reliable pan-

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success For sale at this office, price, \$2.00

Heaven Bevised is a narrative of personal experiences after the change called death, by Mis. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Look Here, Frien d, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lest Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a tottle of Floraplexion, which is a cure cure. Send to-day.

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

The Light of Egypt bas lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the bidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

"Mrs. Winslow" Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informe the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover, 50 cents. For sale here.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracity the following important subjects: The Summerland; The True Spiritualist; The Besponsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

There is a plant in New Granada known as the "ink plant," the juice of which serves, without the st preparation, as ink. The writing pears red, but in a few hours assumes a deep black hue. Several sheets of manuscript, written with this natural ink, became soaked with sea water on their j. urney to Europe, but when dried the writing was found to be still perfectly clear.

Persons visiting Casco Island, Me. recently heard a sound like that which an old fashioned windmill might send forth in a gale. They went to the south side of the island, where they witnessed the astonishing eight of a pitched battle between a sea gull and a crow. The gray bird won, "knocking the crow out so hadly" that he was easily captured by one of the visitors.

# What You Need Spring and Fall

WHEN you feel "all run down" is Are always trying seasons to most constitutions, and unless the blood is puristoring strength after sickness, or toning | fied and enriched, one becomes exposed up the system at any time, this is the medicine of all others. Don't waste time and money on worthless compounds, whatever their pretensions; but remember that Ayer's has been the standard Sarsaparilla for nearly half a century and has no equal.

"Sometime ago I found my system entirely run down. I had a feeling of constant fatigue and languor and very little ambition for any kind of effort. A friend advised me to try Ayer's Sarsaparilla, which I did with the best results. It has done me more good than all other medicines I have ever used."— directive and assimilative organs, and Frank Mellows, Chelsea, Mass. the blood."—H. D. Johnson,

taking Ayer's Sarsaparilla, and now I am gaining in strength every day."— served reputation in this locality for Mrs. Alice West, Jefferson, W. Va. restoring to healthy, vigorous action the several years. When I feel weary and weakened or exhausted. I have used it worn out, it always helps me."—A. in my family for this purpose, especially Grommet, Kingsville, Johnson Co., Mo. after the system has become depleted "I was long troubled with nervous debility and severe headaches. By the use of Ayer's Sarsaparilla I have been restored to health."—Anthony Louis, restored to health."—Anthony Louis, 55 Tremont st., Charlestown, Mass. 55 Tremont st., Charlestown, Mass.

"As a safe and reliable spring and builder-up of the system, I have never family medicine, I think
"As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sar-

"I have found great relief from general debility in the use of Ayer's Sarsaparilla. It tones and invigorates Jr., 383 Atlantic ave., Brooklyn, N. Y. "I was all run down before I began "Ayer's Sarsaparilla has a well-de-

restoring to healthy, vigorous action the "I have used Ayer's Sarsaparilla for vital organs when they have become

Ayer's Sar sapari.

saparilla invaluable."—Wm. R. Ferree, It gives perfect satisfaction."—Eugene 1 Chatham st., Boston, Mass. I. Hill, M. D., 381 Sixth ave., N. Y. Made by Dr. J. C. Ayer & Co., Lowell, Mass. | Price \$1; six bottles \$5. Worth \$5 a bottle.





ention what paper you saw Ad. in. BLANCHARD & CO., Pub., Broadway Cor. Warren St., New York.,

# RUBBER SHOES.

We guarantee our first quality goods, and should they not give the purchaser good service, that is to say. If they should crack or break in any reasonable time, we will replace them with a new pair. This guarantee only applies to the first quality.

Be sure and mention the quality and width you want. They are made in four widths, M, F, W and WW. M is narrow, F is medium. W is wide, and WW is extra wide. When ordering Arctics and heavy Rubbers to be sent by mail always enclose with your order at least 30 cents. Light Rubbers and Sandals 10 cents. We will return the postage we do not use in mailing.

1 Men's Wool Lined Buckle Arctic, first quality, 2 Same, second quality, sizes 6 to 13........................ 1 00 8 Boys' Wo I Lined Buckle Arctics, F and W widt s, first quality, sizes 1 to 5...... 1 05 4 Same, second quality...... 86 5 Ladies' Wool Lined Buckle Arctic, first quality, sizes 21/2 to 8. M. F and W widths...... 1 00 6 Same, second quality...... 87 7 Misses' Wool Lined Buckle Arctic, first quality, sizes 11 to 2, F and W widths...... 80 9 Children's Wool Lined Buckle Arctic, first quality, sizes 6 to 101/2, F and W widths...... 60 17 Men's Light Fashionable Fi ece Lined Buckle Arctic. A Dre-8 shoe, sizes 6 to 11. M and F wiaths first quality only...... 1 25 18 Ladies', same as above, sizes 21/2 to 8, M and F widths..... 1 00 20 Ladies' High Button Fleece Lined Gaiters, first for dress wear, first quality, sizes 21/2 to 8, F quality, size: 21/2 to 8. M. F and W widths.... 1 55 21 Misses High B tton Fleece Linea Gai er, first quality, sizes 11 to 2, F and W widths, also

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MORGAN & CO., 61 Murray St., NewYork.

We can furnish Misses' and Children's Croquet Sanmade in springhed ...... 180 dals in heel or spring heel at same prices as Misses' and 22 Children's same as above, sizes 7 to 10½..... 1 18 | Children's Imitation Sandais.

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THE SOUL.

{BY} ALEXANDER WILDER. Pamphlet form, price 15 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPE.
AL PUBLISHING HOUSE, Chicago.

# PUEBLO.

Pueblo, Colorado. is a city of 80,000 to 85,000 population; has Steel Works, Rail Mills, Iron and Lead Pipe Works, Smelters, Copper Reduction Works, I nundries, Machi: e Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100 000. Five new factories have located since April 15, 1889. Monthly pay roll of factory employees over \$250,000 which will probably increase to \$500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1889 in magnificent buildings and other improvements. Eleven Railways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum, Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroads to Pueblo from all parts of the State. Its present growth is unpre

## REAL ESTATE INVESTMENTS.

Real Estate in Pueblo is cheaper than in any city of its size and inportance in America. Increase in va:ues have not kept pace with the improvements and increase in population. A new Mineral Palace to cost \$250,000 and the most gigantic excursion scheme ever conceived, will during the present Fall and Winter, bring thousands of people to Pueblo, and millions of dollars will be made by those with real estate holdings in Pueblo. We offer a

# SPECIALLY ATTRACTIVE OFFERINGS.

One acre lots in Reservoir Heights, one mile from Manhattan Park, at \$100 per lot.

Eighty acres a little north of Manhattan Park at \$150

Forty acres northeast of Manhattan Park, beautiful ground, \$175 per acre.

Ten acre tracts adjoining Manhattan Park onthe east.

Also lots and blocks in Manhattan Park, in size x125 feet, at the following prices: For whole blocks, \$1,500. For half blocks, \$750. There are torty-six lots in a block. In smaller quantities, \$40 per lot. No less than five lots will be sold, entitling purchaser to one corner without extra cost. The terms are one third cash and the balance in one and two years, equal payments, at seven per cent. interest per annum. This is one of the most delightful locations in Pueblo Distant from the center twenty minutes by the proposed motor line. There are many fine improvements under construction close. One improvement being a costly hotel.

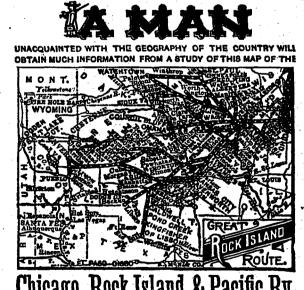
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understand it. The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which com-Driso The One Grand Science of Live. The following are among the claims made for the work by

To the spiritual investigator this book is indispensible. To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine receiption of

To all these persons "The Light of Egypt" is the most important work of the present century.

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beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection." -Hartford Daily Times.

This book is respectfully commended to the American Theosophical society."—St. Louis Republic. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production......The philosophy of the book is, perhaps, as profound as an yet attempted, and so far reaching in its scope as to take in about all that r lares to the divine ego-man in its manifold relations to time and evernity—the past, present and future."—The Daily Tribune, (Salt Lake Cuy).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philo-ophic world."—The Detroit Commercial Advertiser. "It is an Occult work but not a Theosophical one......It is a book envirely new in its scope, and must excite wide attendon."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the "Wisdom Religion" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosephy"—Kansas Herald. "The work makes a very good counterfoll to Theosophic publications"—The Theosophia, (India). s "What will particularly commend he book to many is this country is that it is the first successful attempt to make the truths of Theosophy plais and clear to any one not a special student, and that it lays have the frauds of the Bia-vataky school."—San Francisco Chronicia.

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

Mrs. Emms Hardinge Britten in the Two Worlds maket brief editorial reference to "The Light of Egypt." Here is

what she says:

We deeply regret that other matters of pressing memeral have, of late, occupied our columns to the exclusion of those notices of books, pamphiets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Beoway, of London, emitted "The Light of Egypt." We had hoped to have found space to give ab undant quotations from this admirable treatise, one which supplies Lot only fine suggestive views of planetary cosmogony. In talso furnishes a good corrective, founded on the basis of science, fact and reason te the groundless assertions of theosophy, some of which appear in quotation in this number's Lorder. He ewe close this merely preliminary notice that we have been favored with a cory of "The Light of Egypt," we could call its author's attention the fact that a certain American editor of a Theosophicsi Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and desplay of ignorance and in element Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in otence that his marice could nickete, ends by adding that his book is by Mrs kimma Hardin, e Britten." We trust it needs no op n disclaimer on our part to assure the gifted author of "The Light of Exppt" that this rude and uncalled for plece of mend a lry could only have been designed by the writer so add injury to insuit, and compel the editor of this journal se express her regress that she has not the smallest claim to stand in a position implying ability far beyond her capasity to attain to.

It is hoped that this public disclaimer will be sufficient to
atone for the intended injury to the esteemed author of "The
Light of Egypt," and "x. lain to him the animus with which
his omments on the faminatic theories of the day are receiv-

LIGHT ON THE WAY" ON "THE LIGHT OF BOTH." In the August issue of his bright little paper, L'alt on the Way. Dr. Geo. A. Futler, medium and lecturer, refere to The Light of Egypt' in the fellowing terms:

"We feel as though we must give this remarkable beek a brief notice in this number of L'ght on the Woy, and in facture numbers a more extended notice with appear. We shall not attempt a criticiam of the learned author, for in so deing we would simply show our ignorance. The work is absorbingly interesting a d throws much needed light upon subjects of vital importance. It is not written like many thensophical works for the purmose of exching continuity in the would advise all our readers to get this work at once, as & would prove a source of constant delight and instruction."

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### For the Religio-Philosophical Journal. MY PATHER'S PRESENT-AN ETCH-ING.

## BY EMMA ROOD TUTTLE.

Three years had passed since I had lived apart From those I left within my childhood's home And worked to rear a roof-tree of my own. In hours of rest, dotted 'twixt hours of toil, .I'd many a yearning thought of olden days, And all the sweet briongings of my youth; And all the sweet belongings of my young,
My noble father, full of generous words
And precepts wise, and confidence in me,
Which ever cheered my life; my brother, proud Of clever steps in dancing, crackling jokes, And all life's sparkling foam; my sister, fair And lovely as a wild rose; likewise, too, Almost as brief a tarrier on the earth,-For she has dwelt with angels many years; And in their midst, and floating o'er their heads, My spirit mother, who had left the flesh
At God's command, to dwell with unfleshed souls,
But still was loving guardian of her home.
She was its queen, although invisible, And each one knew her presence as of old. Such dear composites were my tireams of home!

At last, I thought, our home nest gives repose; It has an air of rural prettiness, And since our first-born patters through the house, I think it Eden's double.

And bid my father come. I must write He has not seen The kind of woman I—"his good girl"—make. Yes, he would come. One fine October day,

When the leaves drifted from the maple trees,
And nuts dropped down, and apples glowed aloft.
And it did seem all good things were bestowed With lavieh hand, my dear old father came.

And such a precious present as he brought!

Dear, thoughtful soul! he knew my heart so well!

In my school-satchel, which I used to swing On my slim arm when but a little girl-I thought the old thing worn out years before, But be had treasured it—he brought to me Some bright red "apples from my favorite tree," Spicy and luscious, tasting so of home! I never shall forget the thrill of joy, The te der memories, the smiles and tears, My father's present brought me. Was it not A touching offering from the hand of Love?

This homely etching, true to love and life, I offer to my many JOURNAL friends, With my best wishes for the coming year. Berlin Heights, O., Jan. 1, 1890.

# ORGANIZATION.

## L. A. CLEMENT.

How shall Spiritualists utilize the vast work which has been accomplished in the last forty years?

This question raised in the JOURNAL recently is a timely one, and I am glad to see it so generally responded to by those who think for the cause. It is not enough to say that "God is the universal Father; man the universal brother, and the spirit of love and truth is the one working life of both." These are conclusions reached after much thought -conclusions which it requires thought to omprehend. We want something that wil unfold thought, not a mere crystalization of thought. We want a creed, a formulated belief, which can be given to the world as the doctrine of Spiritualism, not put forth as the work of one man, but as the representative of Spiritualism—a something that can go out with the stamp of authority, around which we can rally; something that will be accepted by Spiritualists as a fair statement of leading points in our religion. Let there be a convention of those who sympathize with the general ideas expressed in the JOURNAL; meet and organize and without haste appoint committees and patiour creed in words so plain that he who runs may read. Let those who think, make suggestions for their consideration: I believe there is an intelligent force, an overruling power which pervades all portions of the universe, causing the evolutions of the planets, giving the changes of the seasons—the source of light and heat and of spiritual and physical life; that man is endowed with spiritual as well as physical life, and that the spirit, like the source from which it comes, is immortal, and when freed from the mortal, remains an intelligent and ever living individual capa-ble of being used by the Great First Cause, whom men call God, as his messenger, of becoming to mortal man a guide and helper, ministering to him in his hours of need, sharpening his intellect, strengthening his powers, warning him of dauger, speaking to him through sensitives whom we call mediums, sometimes in audible voice independent of the medium's organism. I believe that as we sow so shall we reap, for as like attracts like we may call about us the weak and vascilating or the strong and powerful—the good, the pare and noble or those inclined to evil, and become better or worse according

to the desires of our hearts. I accept Jesus as the great medium, who in life taught lessons of love and purity, and through whose death and materialization immediately after death spirit return was proven. He was crucified as the first promoters of all great reforms have been cru-

eified, stoned or persecuted. I endorse the moral law substantially as given by Moses, believing that only through pure living and pure thinking can the choicest spiritual blessing be attained.

From such a convention, composed of men and women of character, a wave of thought can be sent out which will sweep over the earth and roll on for ages with persistent and cumulative force, making all men wiser,

Give us organization and a place where we can meet, that we may teach ourselves and our children to think pure thoughts and thus avoid temptation and evil deeds; to send out spiritual as well as physical aid to suffering

Do away with the trash found in so many of the so-called spiritual publications—with school boy compositions purporting to come from the spiritual world, and with the jokes and fads put forth to catch the dollars of susceptible men and women, and give us Spiritnalism for the home circle. Give us mediums who will lift us up by "pointers" from over there, instead of those who would pull us down by "pointers" on the stock exchange or board of trade. Give us less of war on other religions, and a better presentation of our

There are hosts who are ready to declare themselves Spiritualists when those now known as such are able to frame or find reasons to justify the faith that is within them; when they can present something as the true doctrine of Spiritualism. Give them something to rest on, to abide by and these hosts will gladly and openly unite with Spiritualists and with burnished armor do battle for the cause.

Organized. Spiritualists would be a mighty and invincible army, fighting ever for the right. Struggling humanity needs the force they can give.

Spiritualism, when given to the world in just, generous, patient and forgiving, because through these traits can be attained

ever striving to lift the weak and unfortunate from the conditions it finds them in. It will teach us to be considerate and lead us that the spirit can only bring to those in harmony with it. It will lead us to be char- again. itable—to understand sin and to lift up the

sinner while casting out the sin. Instead of family prayer, where the head of the family confessing his weakness hu miliates himself in the eyes of God and his fellow man, losing power through his humilation, Spiritualism will give us the family circle in its truest and best sense through which we shall be able to reach up and lay hold of the blessings--a circle into which we should teach our children to come with clean hands and pure hearts lest evil should come upon them; in which our hearts may be trained to look up and reach out for help, not to frame mere words for a blind prayer to an angry God who is supposed to take delight in our misery, and to sacrifice us because we can not comprehend his plan.

# H. SABIN.

In looking over the issue of November 16, observe you have formulated a creed for Spiritualists to assent to who should favor organization, and you start it with the word "God," the one word that men have differed over and know the least about of any in existence. As to there being a universal Father, or not, is a debatable question, and I do not think it, or he or whatever God may be. should be in the creed. Let those who must have a God have one, and those who can get get along just as well without, be at liberty to jog along without being encumbered until they can get one they can comprehend; and when they shall find such an one he will be able to make others compreheud him or it also. My experience, so far in life, has been that the early teachings of mankind by the self-styled servants of a God are harder to overcome and stand more in the way of organization than anything else. Now I am in favor of organization and sincerely feel that it is the one thing needed most of all for successful labor in the cause that is dearer to me than any other in existence, and these few thoughts are not to oppose but rather to ventilate the subject, and I hope that when organization is attempted it will be the grandest, broadest and most enduring of any that has ever been attempted by man in his efforts for progression. Olympia, Washington.

Our esteemed contributor, like many another whose mind has been poisoned against the word God by old theology and the abuses practiced in His name, does not stop to refleet upon the God idea presented by the JOURNAL, but forthwith evokes the ancient scarecrow and vicious monster familiar to his boyhood experiences. We ask Brother sober thought to the leading editorial in last week's Journal. We do not expect Spiritualists will unanimously agree to stand upon the Journal's basis; we prefer to see two distinct bodies organized rather than the impracticable attempt to unite all in one body. Bro. Sabin may call our God x, the unknown quantity, if he likes, and Bro. Clement may think the less of them for it.

# Mr. J. C. Wright in St. Louis.

I came here from New York city at the end of November. I spent two months there speaking for the First Society. The meetings were small at first, but each Sunday seemed to add until I may say the meetings were unusually good. Men of social position, and scholars, became interested in my lectures, and expressed to me their deep regret at my leaving and wished that I might return soon again. Indeed, I only intended to remain during the month of October but I was solicited to stop through the month of November, I do not know that I ever met a more kindly people. My stay was made pleasant and I feel better for having been there.

From New York to St. Louis is a great jump, but it could not be avoided. During the month of December we have had very good weather - sun-shiney days - on the whole the weather was better here during December than September was in Vermont. The First Society of Spiritualists holds its meetings in Garrison H. II. It is very pleasant to speak in and there is a cheerful feeling to it. It is a much better hall than the one occupied two years ago when I passed through the city and made a brief stop-over. It will hold about 300 people. I regret to say that Spiritualists here are like what they are elsewhere, very much divided, but I feel that it is an easy task to bring them all into general unison. We have had very good meetings during the month. A fine class of people attended and new enthusiasm all around is evinced. I regret that I cannot remain here longer, but I am consoled by the recollection that I have to return to this platform for two months next spring. Spiritualism has some good friends here.

I have spent some very pleasant times with Judge Portis. Our conversations and discussions have taken a wide and copious range. We talked of theosophy and wandered far over the fields of transcendental speculation which Madama Blavatsky trod with daring agility, but afterwards to fall into the soup. We talked of books and men, principles and policy, and concluded when we had settled the conundrums of theo logy and speculation. He has one of the best spiritual libraries in the country and he has used it too. We meet some men and feel better for having done so.

My friends write to me very appreciatively of Dr. Dewy's book, "The Way, the Truth and the Life." I met the author in New York and found him kind, receptive, and in all good works quite a man of thought and insight. I have read "Looking Backward," but I find nothing new. The theories have been corrent among the working men of England for fifty years. All such dreams are forever impracticable. All plans for the amelioration of man's social condition will fail when they withdraw the incentive to work by destroying private ownership of property. I have no objection to experiments being tried, but a man wants to own that which he makes and it will be hard if not impossible to get

I am reading carefully Du Prel's Philosophy of Mysticism. It grows intensely interesting as I master its contents. Iam amazed, however, that a man who reasons so well in some parts of the book, falls all to pieces in its true form, will teach us to be fearless, others. It is a work of unequal merit. Probably the translation is not all it ought to be.

Just at the moment I am growing sure that the greatest spiritual blessings. It will Du Prel is very wise, I get a set back and can't teach us to be truthful and temperate, and to tell exactly whether he is a fool or a philosturn in disgust from the opposite, though opher; in any case there is not much differ-

ence. Some time I will recur to this subject again. In the month of January I hope to see my friends in Cieveland, and say someto be loving, and to labor for the blessing thing to them about rational Spiritualism, from which place you may hear from me

> I am glad to learn that J. J. Morse is back eafely in England and that the friends of the cause have received him with real encouragement and applause. I am sure he has many warm friends in America.

## He is Encouraged.

I want to express my appreciation of the article headed "The Religion of Humanity and Church of the Spirit," app aring in the Journal of this date. You know I have been slow in accepting your conclusions as to the feasibility of the proposed movement; not that the world does not need such an one, but I had my doubts as to whether the world was prepared for such a movement. I have in my time helped to herald two attempts to do what you are doing. Both of these attempts were failures. They failed because of the imperfection of human nature and because they were premature. You have behind you the best thought of the age and a 'consensus of the competent" to give confi dence in your ultimate success. The article to which I have called attention is broad, clear, and fits into the occasion and must command that attention which is its due. The explanation of your expression, the "deification of Christ," makes your position impregnable and calls around you the open souls of all creeds. Accepting as I do the Christian verity, when stripped of its sensuous environment, your explanation is particularly gratifying to me. I now feel that no truth is excluded, and that all, except the agnostic, can join hands to push to success this movement sanctioned by heaven.

You are placing a platform before the world where such men as Heber Newton, Savage, Swing, Thomas, Wheelock, Harris, Sunderland, Dean, Samuel Watson, Buchanan, Stebbins and others, and such women as Elizabeth Lowe Watson, Mary A. Livermore, Elizabeth Cady Stanton, Mrs. R. S. Lillie, Helen J. T. Brigham and a host of others can stand in unity, proclaiming the Fatherhood of God and the brotherhood of man—proclaiming the same old gospel which was announced eighteen centuries ago by the Son of Man." It seems auspicious that Christmas should be the time for the heralding, from heaven, of both events. Again the augels sing: "Peace on earth and good M. C. C. CHURCH. will to man."

# Parkersburg, W. Va., Dec. 28, 1889.

# A Secular Paper on Spiritualism.

There is doubtless no other religious sect Sabin and all who think with him to give open to so much imposition or one whose followers receive more satisfaction from their doctrine than the so-called Spiritualist. They put to test every new development in the religious and scientific world, holding fast to that which has stood the test, and indorsing only those views that seem to conform most perfectly with their conception of the Divine plan. Like all other religious bodies they are beset on every side with designing tricksters and fanatics, seeking to turn religious speak of the Great First Cause to his heart's belief into a channel of profit on the one speak of the Great First Cause to his heart's hand, or disgracing it by shouldering upon it content, we shall neither quarrel with nor | all manner of impurities under the guise of free thought,

In all this battle for a religion in keeping with the educational and moral development of the nineteenth century, this sect has had no truer champion that the Religio-PHILOSPHICAL JOURNAL published at Chicago by John C. Bundy. It is clean in sentiment, stanch in condemning the wrong, quick to expose fraud, and is the channel through which flows some of the best thought of the day. Dr. Wm. James of Harvard says: "The invariable manliness and straightforwardness of tone of its original matter are most refreshing. Whatever mistakes of detail it may make, these qualities give it an enviable and eminent place in Ámerican journalism."

Col. Bundy is no crank or fanatic, and while he openly espouses the doctrine of a future conscious existence, he treats all sub jects from an eminence decidedly refreshing to the most scrupulous. If you have never read the JOURNAL, send a postal card for a sample copy and you will find something that will interest you, while you learn of religious theory that is quietly drawing thousands to its support, and that, too, from the educated classes.—Lyon (Mich.) Herald,

The Lewiston Journal says it would seem as if nobody need go with an empty stomach in Maine when sun-dried apples are selling for 4 cents a pound in the country stores and there's a mineral spring on every billside.



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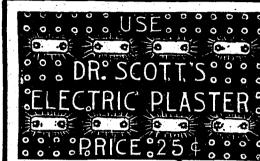
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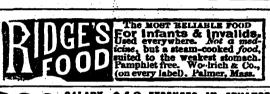
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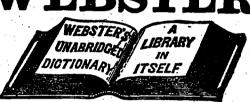
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## CONTENTS.

FIRST PAGE.—Science and Hypnotism. The Disposal of the Dead. Why Should not Unitarians and Spiritualists Unite Their Forces.

SECOND PAGE.—Questions and Responses. A Fresh View of the Shakers. Personal Experiences. Spiritualism in Nashville Thirty-Five Years Ago.

THIRD PAGE. - Treatment for the Obsessed. Woman's Department. Miscellaneous Advertisements.

FOURTH PAGE. - Unitarians and Spiritualists.-Hon. R. A. Dague's Plea. The Brotherhood of Man. Second Coming of Christ. Was it a "Lay" Congress? Trusts. Let it Become Contageous. Frank C. Algerton the Blackleg. A Lamentable Case,

FIFTH PAGE.-Montreal Letter. Early Investigators-My Experience With Judge J. W. Edmonds. Miscellaneous

SIXTH PAGE. - Skeleton Leaves. Our Spiritualist Conits. ? ? ? and Phantom Photographs. The Way They Do in England. The Wells Waterloo. Flying Notes.

SEVENTH PAGE.—Lines. Microbes in the Air. Hebrew Schools in the Middle Age. Miscellaneous Advertise-

EIGHTH PAGE.—Organization. Liberal Christianity—Agnostic Novels-Psychic Research, Miscellaneous Ad

## From the Chicago Inter-Ocean. SCIENCE AND HYPNOTISM.

An Amateur Hypnotist Tells How a Mesmeric Trance is Produced.

SLEEP'S OTHER SELF.

'You have been induced against your better judgment," remarked an amateur in the science of hypnotism, who, not desiring to brave popular prejudices and annovance, made the withholding of his name a condition of talking, "to subscribe for some book or some work in fifty parts at a dollar a part, which you didn't want. The person inducing you thus to burden yourself may have been inferior to you mentally and one whom you would not care to have for an acquaintance or friend. Well, sir, that person has hypnotized you, or, as it is more commonly called, mesmerized you. You have not been made the subject of a hypnotic trance, but you are nevertheless compelled to sign the contract under hypnotic influence. The whole subscription book business is founded

"This hypnetic force was not discovered by Mesmer, as is generally supposed, though he did much to develop it. It has been in use in Egypt for forty centuries, where there is a sect professing to be inspired by the god Apis, much as modern Spiritualists claim inspiration from the spirits of departed friends. But to-day it is earning a place as a science, and there is little mystery attached to it Most anyone can hypnotize and a great many people who are unconscious of the faculty are capable of being hypnotized. Up to very recently all these manifestations were attributed to supernatural origin under various names. The Delphic eracles went into hypnotic trances. In the middle ages hypnotism was regarded as the work of the devil, and its devotees were called witches and sorceresses. There were 300,000 of the m in France in 1600. Under fearful tortures

they often fell asleep and became senseless. "What is hypnotism? There is hardly a satisfactory definition yet, but it may be simple question four or five times, or until called a sleep-like state, which manifests it self by various nervous phenomena, and is produced by some special influence on the nervous system exerted by another. It was formerly believed that only weak, sickly persons and especially hysterical women were susceptible of hypnotism, but it has been shown that almost any one can be brought under the influence. I have found, however much variation in the ease with which different subjects succumb. The willingness of the subjects is of more importance, and some whom I can not effect at once will become subject to my control after three or four attempts. The people of warm climates are more easily hypnotized than those of the temperate, and it is easier to hypnotize young folks than old.

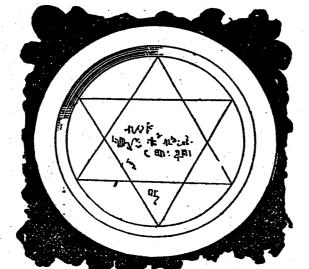
"The methods of producing hypnotism? Every great operator has his own method. The oldest one is that of the Egyptian sect, which I just mentioned.

THE EGYPTIAN HYPNOTIC SYMBOL.

"In the middle of a white porcelain plate filled with cabalistic words. By staring some minutes at the writing young people will fall asleep and enter the hypnotic state. Others use a crystal ball. In Arabia the sorceresses draw in the hands a circle with a black

staring at the spot of light in the water. Here, then, are members of a tribe which sit nets and perform a number of voluntary swaying movements until with foaming

THEARTS NO SCIENCES, LITERATURE



(Egyptian Hypnotic Symbol.)

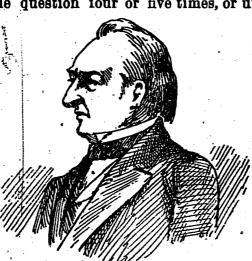
mouths they fall into convolsions, during which they pierce their flesh with daggers, walk on red-hot irons, swallow glass without the slightest pain, and finally drop off into a

"It is easy to hypnotize some animals. It is a common sport of boys to hold up a crawfish by the claws and head, and, softly rubbing Father Kircher chalked a long line from the bill of a hen lying on the ground, and was successful in producing a state of coma. To the same class of phenomena belongs snake charming, and a snake, in turn, hypnotizes a wonderful power of Rarey, the horse-tamer,

"There are numberless stories about this science floating about through the newspapers which have no foundation in fact. One. of a young man in Western England who bought goods, paying a shilling, and so byp-notized the shop-keepers that they gave him sovereigns in change, is especially impossible. The story goes that he went right along doing business of this sort until he was landed in jail. This thing might be possible once or twice in the course of a long series of experiments,but as it takes on an average fifteen minutes to hypnotize a new subject, even under more favorable conditions, such an occurrence as was reported would be out of the question. Yet well authenticated cases have been presented in which some subject, usually a woman, has been made to commit a crime like forgery and be utterly unconscious of it after emerging from the hypnotic

"How do you hypnotize persons?" "There are different methods. I usually choose out of the company a woman having a pale, nervous look, and get her to believe in my power to do what I propose. It is usually advisable to confuse her by talk about an electrical fluid by which I can electrize people who are not too robust. Then I require her to seize my thumb with both her hands, and say to her, 'Hold my hand tight—tight-er—tighter still.' There is a good deal in the way this is said, for it must be in a way to carry conviction. Then I remark with all the assurance possible, 'Now you can not let Usually she can not. By stroking her arms the muscular spasm may be increased, but blowing on her hands and telling her she is free will enable her to release her-

"This is a sort of preliminary test, and, if successful, I seat her opposite me, have her close her eyes, take her hand in mine so that the four thumbs are pressed together, and tell her to be quiet and go to sleep if she feels like it. It usually takes twenty minutes to accomplish this result. Then by stroking her head and her arms the sleep may be increased in intensity. If I wish her to talk, I take one hand in one of mine, place the other on her head, and, holding my face downward and inclined a little toward her, ask some



she answers. Throughout all this a vigorous HOL SUCCESO, DIOMINE IN HEI complish it. I do not fully understand the purport of this, any more than it accomplishes the desired end. She should never be

which is held about two inches above the root of the nose, so that the eyes will converge in a circle amid music of drums and casta- strongly upward. The muscles of the eye become tired and the optic nerve becomes irritated. The subject must believe that sleep will follow."

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

DR. CHARCOT.

Dr. Charcot of Paris, who is the grandest living authority on hypnotism, divides it into three stages—the cataleptic, in which the subject or medium is in a state of rigidity; the lethargic, in which the medium is completely insensible to pain and the body is relaxed, and the somnambulistic state, which is the one used by exhibitors and others who compel their subjects to unconsciously perform different acts. In this state the mental faculties are highly sharpened and the subject answers questions and responds to suggestions with the utmost apparent willingness, and yet he is not wholly unconscious. as is the case of cataleptic, but is simply enthralled and subject to the operator's will Dr. Charcot has used his wonderful hypnotic influence as a curative agent. He has even cured persons of dipsomania, willing away their desire for drink, especially when it was periodical.

His treatments were repeated whenever the patient felt the desire coming on, and two or three years' care of this sort usually effects a permanent cure, without pain or inconven-ience to the patient. Frequently when the the tail, produce a state of hypnotism. In 1646 | chloroform dangerous, hypnotists have been called in and put the patient into the lethargic state, for surgical purposes, it answering as a perfect substitute for the anæsthetic.

There is an infinite variety of branches of this subject, and it takes much study to keep frog before it strikes. Scientists ascribe the abreast of the development of the subject. find, too, that there is much unfounded prejudice in connection with this. People read the most absurd stories about hypnotic adventures, and assuming they are true, condemn the whole science. A characteristic story is that told of a certain room in a Paris hotel, in which every occupant was found with his throat cut in a manner which showed it to be suicide. The alleged narrator of the story determines to investigate. He engages the room and sleeps in it. In the morning he feels an uncontrollable desire to shave himself. He proceeds to do so, and when in the middle of the operation is seized with another impulse to cut his throat. He lays down the razor, takes it up again, and is about to sever his jugular when he catches sight of a hypnotic fiend in a window across the narrow street going through the motions of cutting his throat by way of enforcing his influence. By an almost superhuman effort of the will he throws his razor out the window and escapes the fate of the half dozen previous occupants of the room. It is such nonsense as this that brings hypnotism into disrepute, although rightly used it is a valu- and experimental operations upon one meth-

# THE DISPOSAL OF THE DEAD.

# Method of Desiccation.

This is a matter of increasing interest from year to year as population increases and cemeteries multiply. The prevailing method of committing human bodies to the earth can not continue indefinitely. In a sanitary point of view it vitally concerns the living. What disposition to make of the dead is a question of serious import, and has called forth a great deal of controversy without anything definite being settled upon. We have received a pamphlet, re-printed from the Brooklyn Medical Journal, containing an | many sanitarians and scientists, and in due | church? Their beliefs on the Bible, Jesus, article written by John M. Peacocke, M. D., in which he discusses the different methods of "disposal," and cites in particular that of preserving the human body which is well worthy of notice, and which "has not received," he says, "the attention that its importance demands. It is the desiccation of current is sufficiently rapid to make an entire the remains. Long before the Spanish conquest the Peruvians were adepts in this mode of preserving the dead. The bodies of the Incas, and their queens and countless numbers of their subjects, testify to this. The interesting question is often asked whether the ancient Pernvians embalmed their corpses or whether the bodies owe their good preservation to the influence of the climate which is so conducive to mummification. Senor Rivero, the director of the National Museum at Lima, having examined hundreds of mummies, was unable to find any preservative forming about two-thirds of the weight of substance in them. It is true that in the the whole body. A man weighing 165 lbs., skulls a brown or blackish mass, in dust or, if completely dried, would therefore lose small pieces, has been found, but a chemical about 110 lbs. from the evaporation of and microscopical analysis has proved that water. An opportunity was lately afforded the dust and the pieces were composed of me of inspecting and examining the body cerebral fat and globules of dried blood. All of a man undergoing the process of de-the mummies contain the brain and intes- siccation. The remains lay in a glass-covered will must be exercised uninterruptedly. the mummies contain the brain and intes-This is very important. To bring her out of | tines, and in none of them could Rivero disthe trance it is but necessary to say 'awake.' cover any incision which would have been about nine months ago, and at that time by neglecting to organize their forces? they draw a six pointed star, with the center and making some reverse strokings will ac- been subject to embalmment. In the mum- dried-up appearance of the body, I presume is said that there are, at a low estimate, my of a child found by Dr. Von Schudi, and | that to-day it does not weigh over 60 lbs. | twelve hundred families who are Spiritualwhich is now in the Imperial Academy of The muscles of the trunk, and especially of ists. They have occasional meetings in a St. Petersburg, the ribs of the left side were the extremities, are shrunken and hard. The rented hall, but up to this time have been ers use a crystal ball. In Arabia the sorceresses draw in the hands a circle with a black
bull's-eye, and staring at this spot soon produces loss of sensibility.

"In Morocco the Marabouts cover a table
"Then there is what is called the Braid
with a clean cloth, a bottle of water and a
lamp. The hypnotic state is produced by

"Then there is no discoloration of the cuticle and
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process of embalming as customary among the Egyptians. The bodies were simply desiccated by exposure to the air. The heated soil and calcined sand on the coast dried the corpse, and the pure cold air and dried winds of the interior did the same thing. In Peru the animals that drop by the way-

OMANCE AND GEN

side will be found at the end of months entire, not corrupted, but dried. On the high-way from Arequipa to Lima a number of the mummified animals are to be seen, and which serve as landmarks to indicate the road when the wind covers it with sand. The climatic conditions of the imperial city of Cuzco are very favorable to the desiccating process. Here, in the great temple of the Sun, the remains of the Incas have been discovered in a marvellous and life-like condition. Cuzco, the most ancient city of Peru, has an elevation of 11,380 feet above the sea. Surrounded by lofty and snowclad mountains, it might be supposed to possess a cold, not to say frigid, climate; but its tempera-ture, though cool, is seldom freezing. In what is called the winter season, from May to November, the pastures and the fields are dry and withered, more from drought than from frost.

Las Casas describes the Peruvian burial rites, as follows: "The dead are wrapped in the skin of the llama, then clothed and deposited in a sitting posture. The doors of the tombs, which are all toward the east, are then closed with stone or clay. At the end of a year, when the body becomes dry, the doors are again opened. There is no bad are rlaced are sewn up very closely, and

from the cold they soon become mummies." Travelers in Africa have found bodies of camels, which had evidently died of fatigue in the desert, to be so dried and preserved by the heat of the sun that no evidences of post-mortem decay were discovered. The atmosphere of our northwest territories is, in some places, so dry that the snows of winter pass off from the ground without leaving it wet, and mummified buffalo have been found on the plains of Colorado. When freshly killed meat is subjected to a dry summer heat, it is rapidly converted into the wellknown jerked beef of the plains. Dried apples, peaches, and other fruits are familiar examples to every housekeeper of desiccated vegetable matter. This method of preserva-tion is as widely known as it is primitive, and clearly indicates that absence of moisture prevents decomposition of organic material, or, in other words, desiccation takes the place of putrefaction.

Dr. G. Bayles, of Orange, N. J., in 1874, brought before the Public Health Association the method of disposal of the dead by desiccation. He tersely remarks: "I can hardly conceive it necessary, therefore, in presenting the subject, to centre all our thoughts able agent in healing and allaying suffering. od, and that a deduction solely by means of fire. Has modern chemistry no other resources? Have our electrologists no practical ideas to present, drawn from their magazine of power? Why may there not be a system of thorough desiccation? The desert sands have buried and desiccated many thousands of unfortunate travelers, as well as their camels. We have an unbroken and reliable chain of evidence, sufficient in itself to establish the fact that by excluding moisture and guarding against excessive changes of temperature we can effect desiccation upon whole bodies, and that they would continue entire and inoffensive for a length of time

which we cannot measure." The seed sown by Dr. Bayles fifteen years it is bringing forth fruit. The desiccating method, as a proper means for the disposal of the dead, is now engaging the attention of time will be presented for public attention and investigation. In this process, as now conducted, the corpse is placed in a chamber | immortality of the soul—in short on every constructed with pipes so arranged as to bring fresh air into them and conduct it through the casket, and by forced draughts through | and vastly increase our power for good? a central furnace, where all the gases and flu- While I am as much Spiritualist as Unitariids taken from the body are consumed. The aircurrent is sufficiently rapid to make an entire go bodily to the Unitarians and "join change in the space every two seconds. church." There is little in a name, but if When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed. It is intended to deposit the desiccated remains in mausoleums which are to be constructed with a view to durability of material, beauty of design, and protection from ghouls. The desiccating method has for its basis the fact that in all animal tissue water is present in greater or less proportion, me of inspecting and examining the body | ing themselves "Harmonial Philosophers." metallic case, having been placed therein itualists longer fritter away their strength Metatied ton of Tin AUGITHE OF THE

preservation of the dead to any elaborate other end, into a chimney or furnace through which all the volatile products pass before

mingling with the atmosphere.

The desiccating process has many commendable features. It complies with all the sanitary requirements, and meets the medicolegal demand that the evidence of crime shall not be destroyed. The rapid abstraction of moisture by this method will do away with the factors in the production of pto-maines which might vitiate the result of a chemico-legal examination. This system is devoid of everything that can shock sensitive minds or offend refined tastes. It does not conflict with the widespread and deep-seated reverence felt for the remains of the dead. The mass of mankind looks not only with aversion but with feelings akin to horror on any process that aims at the immediate destruction of the body. This may all be senti-ment; nevertheless no amount of specious reasoning can readily or easily overcome the tender and universal deference for the beloved departed, for it is woven into the very warp and woof of the human heart, and has the religion, the tradition, and the custom of centuries associated with it.

In conclusion, it is well to remember that various important discoveries and many new ideas of science have been ridiculed, declared preposterous, and bitterly opposed. When Benjamin Franklin made the discovery of the identity of lightning and electricity, it was sneered at, and people asked, "Of what use is it?" Dr. Peter Barlow, a distinguished scientist, declared the impracticability of the electric telegraph. Sir Humphrey Davy odor, because the skins in which the bodies argued against the use of illumnating gas as a project without scientific value or even possibility. The discovery of the circulation of the blood by Harvey was received with derision as the utterance of a cracked-brain impostor. When Jenner introduced and established the practice of vaccination as a protection against small pox, the medical profession at first, refused to make trial of his process. He was accused of attempting to bestialize his species by inoculating the human system with diseased matter from a cow's udder. Vaccination was denounced from the pulpit as being diabolical, and the most monstrous statements regarding its effects were disseminated and believed.

With these examples in view, it is evident that the introduction of any change in the present method of the disposal of the dead will naturally encounter suspicion, criticism, and opposition, except in the case of the method of desiccation, which seems to have been received, so far as presented, with marked favor.

247 Madison St., Brooklyn, N. Y.

Why Should not Unitarians and Spiritualists Unite Their Forces?

I have read with great interest your earnest effort and the effort of others to organize Spiritualists into the "Church of the Spirit," or the "Universal Church." I am in full sympathy with the movement. I have long been in favor of Spiritualists organizing on some broad platform of principles in which the chief planks might be an acknowledgment of an infinitely good, all-wise, overruling power; the immortality of the soul; the universal brotherhood of man, and the final triumph of all conscious intelligences over ignorance and sin. Will you allow me in your columns to make my suggestions touching this matter of organization? While I am now, and have been a believer in the possibility of spirit return for more than twentyago did not fall upon stony ground, as to-day five years, I am also a Unitarian in belief and am a member of that church society.

Now, Mr. Editor, why should not all Spiritalists connect themselves with the Unitarian inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, doctrinal point, are essentially the same; then why not unite and double our strength an, I would suggest that Spiritualists should there were much, "Unity" is a good one. I know of no better: The Unitarians have got a good start. Already they have in Boston twenty-nine church buildings and good working societies in nearly all the large cities. They have among their ministry the broadest, and brightest, and grandest men of the age. I am informed that a large majority of their membership are believers in the possibility of spirit return.

The Spiritualists, though numbered by scores of thousands, are practically unorganized, own few meeting houses, have no ordained ministry, are utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while callare inharmonious and discordant from a lack of unanimity of action. Why should Spiri write this in Denver, Colorado, where it

## QUESTIONS AND RESPONSES

parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what How long have you been a Spiritualist?

1. To what church, or churches, did, or do your

3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spirituilism as a religion? Please state your reasons, briefly, tor the answers you

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Covernment?

RESPONSE BY THOS. HARDING. SIXTH PAPER. 3. Judging from the joyous excitement of many spirits on their success in controlling a medium or making themselves known, I conclude that they are even more rejoiced than we are, as though the end had been attained after much labor on their part. The free expression of their feelings on such occasions seems to indicate, also, that they are not placed so rigidly under restraints of circumstances as we are. Indeed it has been said that good and wise spirits control their surrounding circumstances while we are controlled by ours. But their spontaneous outbursts of joy and the generous satisfaction which they manifest, speak well for the sincerity and simple honesty of the sphere from which they hail.

There always seemed to me to be a decided contrast between them and us in that particular, for whether we be rich or poor in this world's goods, there is a certain cautiousness about us in our commerce with again he would break out into more whoops. each other,—a lack of spontaneity and an absence of "gush," which reservation becomes absence in our nice selections of language isn't this wonderful" he cried, in the exubeapparent in our nice selections of language and the polite "put on" of our deportment, as though we were ever instituting comparisons between others and ourselves. The funeral over a quarter of a century ago; you in stocks "in the world" outside. culture of our schools and of society imposes restraints; our civilization encircles us by a | coffin and you all thought that was the last sense of the necessity of propriety, and we are, in a greater or less degree, encumbered by considerations which society, rather than ourselves, deem proper. But spirits are differently circumstanced; they have to deal only with essences; the superficial has been superseded with them. There is no danger of misunderstandings there, for soul speaks to soul and each eye perceives character and motive as well as form. Well might Blue Jacket shout and whoop when he gained his point, for open and honest expression is the rule in his country. This world's poor feel subdued or irritated because of the comparisons which they make between themselves and their more fortunate neighbors. This has a chilling effect upon them. The rich | that which I cannot translate. He stands are stereotyped by etiquette and the cast high notwithstanding his Indian ways when ing, which often shows spirit and feeling, iron forms of society. Much of the suffering he gets back. Many others, like him, who and insincerity of this life is caused by the are apparently rough and uncouth when on violence done to self-esteem by vanity, and | your side, are spiritually refined and highly poor and rich might find it profitable to ponder and apply to their lives and characters the first beatitude of the sermon on the mount, "Blessed are the poor in spirit." So | him so. I conclude that the inhabitants of the world of spirit live more natural (consequently more honest) lives than we do; although questionab e spirits may be found who are

iness of each other by mutual association. It seems to be almost intuitional with some of us to separate the inhabitants of the Spirit world into two great classes, namely, 1st. Those who are closed (in disposition and in fact) to us mortals and material things. These I would call the legal spirits (many of them wise in the works of the law) who are subject to the laws of nature external, visible, and superficial. The other class, those who are under control of the essence of all things, the will the Divine. These latter are more remote from the physical world, although very close, in a spiritual sense, to the Divine element in man. These latter do not, perhaps cannot, operate directly on physical things, but accomplish the Divine will by whispering to the soul and imparting spiritual power, vitalizing those qualities which man possesses in the depths of his being and making perceptible

willing to co-operate with questionable

mortals and they may increase the unworth-

blessings derivable from on high. Now it does not follow that all of the former class are mean, por is the distinction necessarily arbitrary. Those working out in your fields may gain admittance into the house, and those who belong to your household may visit the fields, and the occupations of some may require them to operate in | down her cheeks; the depths of her soul had both departments. A man may be given to art or science and yet be deeply religious, and a poor cobbler on earth may be an angel

There is a degree of excellence in each of these classes. But after all we can only spec-God. I may go further still and say that everything she handled through that day as Deity whom they are supposed to repeven if our intuition were so perfect as seemed as if it possessed life. While she swept resent. They are not elected by a ma to enable us to comprehend spiritual con- her room it seemed as if the broom was doing dition and distinctions, there exists no lanfathom for himself by the sounding lines of experience and Divine spirituality, and even then, revelation to him comes only by the fiat | exist all about the nouse in waiting to be of the eternal. Yet, sooner or later, the door of knowledge will be opened to those who

The methods of the spirit are not the meth ods of the flesh; the will of God is not done on earth as it is done in heaven; if it were, we would permit the sincerity and directness of childhood to operate in manhood and womanhood; we would not be pinned down to the apron strings of "society," and lisp the other power; and thus her housework proceedfulsome nothings of infancy in matured manhood; then sincerity might laugh and grief could shed a tear without fear of os

Yes, brave old Blue Jacket, whoop and shout with the rest for the victory is yours; impart, if you can, the methods of your hon- and what was very satisfactory to us was est world to this simpering and pretentions that there seemed always a good purpose in earth, where men and women do not dare to the coming; nothing was objectless but all be natural for fear they shouldn't be in proper form. Oh true religion (religio) bind us back to nature and to nature's God. then we shall not be ashamed to "rejoice with

a poor man by the hand. adage, "A fool may make money but it takes a wise man to keep it." There is a consid- I am aware that there is in these days a morerable amount of anxiety and brain work at bid desire for excitement, and that the multendant upon the preservation of property titude will run in any direction to see a tendant upon the preservation of property after it has been acquired, which acts upon the rich man's character like ballast in a ship; this makes him careful and kills spon | rather direct inquiring persons to the spirit | not independent of the body. They have to taneity, although it has the good effect of within than to spirits without them; and in eat, drink and sleep, and their bodily needs producing stability of character.

are not in "form" with us; fashionable ice is from force of habit we obey, even in private. But conversion through love based on good the dictum of our tyrant. But we may learn sense is more lasting than that through fear from the spirits that open expression is not or curiosity. necessarily vnigar and that honesty and earnestness are compatible with soul culture. Even religion places no restraint upon innocence, although it imparts a happy, willing reservation which is the child of selfrespecting love to God. Artificial deportment is unknown in the Spirit-world, natural expression is there in perfection. The restraints of policy and the smiles of diplomacy may secure this world's wealth, but openness and sincerity realize the wealth of heaven; and woe betide the habitual dissem-

bler. So when Blue Jacket came that night he expressed his joy boisterously; he did not seem to think that he was under obligations to sustain a reputation for gentility, or seek admittance into society. Nature's God was

The contrast between the restraints of fashion and the freedom of nature are well painted in these word pictures by Tom Moore: (I like them so much, I ask permission to repeat them.)

Lesbia wears a robe of gold, But all so tight the nymph hath laced it, Not a charm of heauty's mould Presumes to stay where nature placed it.

Oh! my Norah's gown for me That floats as wild as mountain breezes, Leaving every beauty free

To sink or swell as Heaven pleases." "Whoop! whoop!" shouted Blue Jacket on that first night of his coming. "Whoop! me come at last! Hard work to conquer squaw! Whoop, whoop." It was a considerable time before I could get him sobered down sufficiently to answer questions, and now and rance of his spirits, "such a thing was never dreamed of in my time. You were at my have a surplus of wealth, which is invested saw the man throw heaps of earth upon my of Charley Shepard and here I am, after all these years, returned and conversing with you through your own wife. Isn't all this

wonderful?' "It is, indeed," said I, "and perhaps the most wonderful thing about it is that every item of this experience was so well adapted to my particular case and hers. Surely there is great wisdom behind and directing all

these things." Yes," said Mr. Shepard, "and under God we may thank that noble man who has opened the way."
"Who? Blue Jacket?"

no means proves an individual thus. But Blue Jacket is good and true; you will find

After this spirit left, evidences accumulated. Of course there was no more sleep for us that night. My questions were anticipated before their formation into words, and old scruples overruled.

But what were my feelings when my doubts were laid to rest, and the facts of spirit return and communication appealed to my heart? I did not shout, it is true; my feelings were too sober for that, but the depths of my being were stirred as they had never been stirred before. I remembered to have read somewhere, that it was possible for joy and satisfaction to be so intense as to bring tears into one's eyes, but I never experienced it until then, nor since, and in t e darkness of that midnight I wept for joy. My heart was lifted up in thanksgiving, for the doubts of years were set at rest; the end for which I had hoped had come; the proofs for which I had yearned were before me, that those who once loved me were living and loving still.

## Thank God from whom all blessings flow Thank Him all creatures here below, Thank Him above ye heavenly host

The Omnipresent Holy Ghost. My wife's satisfaction was as great as mine: the outside influence remained with her all that night and all day in greater or less degree. Shortly after breakfast, next morning, I missed her from the room, and going into the sitting room I found her sitting on the lounge, alone; tears were rolling been reached by conviction, and the intensi-

the work without an effort on her part. she held. Inert objects seemed to be imbued with an imparted vitality. Life seemed to called forth. There seemed to be no death. "Just look at this broom," she would say, "it is moving of its own accord. I merely allow it to rest in my hand and it does the sweeping; even my hands seem to be moved without my intention." So it was also with her bread making; she declared that it was not she who was making the bread, but that her hands were employed as instruments by aned all that day and part of the next. I don't think she passed an entire day without being conscious in some part of it, of outside aid until nearly a week had elapsed from the time of that first control by Blue Jacket. It was coming and going nearly all the time, serious and substantial, indeed such services as one might expect from a friend who en-

joyed our society and understood our affairs. I have only given a part of what transthose that do rejoice and weep with those pired, as it might prove tedious to go into that weep," nor need to blush when we take the matter at length. Such experiences as those I have been relating, in reply to the and deed which can be recollected of all But the rich man's circumstances place third question, are of course more signifihim under restraints also. There is an old | cant to us and convey infinitely more to us than the telling of them can to any one else. spiritual elephant: I don't propose to pander and repress the animal nature, and learn to to such debasing tendencies; I would far live wholly as spiritual beings. But they are this I am not singular; I am happy to say have to be supplied through bodily labor, friends, did I hear it associated in any way attained clothed with the supplement-garb of

The explosions of surprise and satisfaction | there are others who feel similarly, although l am well aware that many persons require formed in the absence of natural sunshine, and to be startled into right thinking and doing. of keeping to claim or try to be like pure

> In my replies to the questions which follow I may detail other occurrences more unusual than those I have given, but in all our experiences there was nothing which left a more vivid impression on our minds than that first experience, or called out more fervent gratitude to those who, though invisible, were instrumental in our convincement.

## TO BE CONTINUED. For the Religio-Philosophical Journal. A Fresh View of the Shakers.

REV. W. I. GILL.

The Journal has more than once given kindly notices of the Shakers. They are out of all competition with the world, and easily present an innocent and pleasant picture to the imagination, surrounded and pressed as we usually are by the strong contending forces of the world. Such is the effect of some of the descriptions of them which we now and then see, and an hour's visit to their establishment heightens the impression. There we see them in a poetic glamor which reveals only purity and goodness-a nervous repose and a quiet happiness which are delightful and alluring.

There is much of this which is real: but if one spends a week or two among them with all his senses open and his mind awake, and studies the life which is beneath the surface and at the root of the life that is visible, as we have done, he will be a better judge of the institution,

One is at once impressed with a sense of their entire security as to the comforts of life; and this impression will abide as true. On this very important question there is among them no anxiety, for there is no reason. Here they have an exceptional peace and mental repose. They can produce or purchase whatever they need, and some of the families

Their mode of life is on the whole of healthy order. They indulge in no intoxicants or narcotics. Most of their food is of their own production, is fresh and sound, and of flesh or fish they eat but little. They rise and retire early. There is little irregularity possible in their life, no opportunity for any great excitement, and all temptation for the exhibition of violent passion and strife is precluded. Hence they are long lived; and their faces, especially the women's, have a placid aspect, though the expression general ly is rather dull.

The forms of their religious exercises are simple and natural. They comprise the spontaneous utterances of their thoughts by "Yes, Blue Jacket, if you choose to call him the leaders and by others, sometimes with brief recitals of Christian experience an hope and resolve. They have plenty of sing ard both words and tunes are not infrequently of their own composition. During a part of the service the singing is confined to elevated on ours, but a polished exterior by a few who stand in the center of the room, while the others march around them with measured step and a rythmic motion of the body. With open han is and palms extended upwards, they gently wave them up and down in token of receiving the holy influences from God and the angels. Sometimes to express the joy of religion they indulge in a regular dance, but never touching each other, always pleasant and sober, and with no small degree of religious pathos. No one is likely to go to sleep in their meetings or to grow weary, because they are most of the time on their feet, if not in motion, and their

meetings are brief. The first condition of membership is the pledge of celibacy, and the separation from their wives or husbands, if married. This is a repudiation of the strongest appetite and passion of the animal life as well as of the fairest and tenderest sentiments of, the human soul. It is to be expected that the number of those who are so sublime or so ridiculous as to achieve this will be small. The second condition is the renunciation of

all property real and personal and of all right and desire to acquire any; and to hold everything absolutely in common with the order and family. Even the clothing a novitiate brings with him must be dumped into the common stock, and thence must be drawn all that he ever wears; and when they are disused by him or her they fall into the common stock again. No one can ever have a dollar or a cent to call his own. He has no independent means by which to buy himself a book, a magazine, a paper or the slightest personal gratification.

A third condition is entire renuncia tion of body and mind to the will and conty of her nature was making itself manifest. trol of the ruling authorities, which are "Oh, dear," she said, "how sorry I am that chiefly the elders and eldresses of each fam-I ever spoke to you against this, for I now ily. These determine without appeal the see that it is a truth of God." She then went entire management of the family and the down on her knees, her hands clasped, and action of its members; the hours, times. ulate and our five drawn distinctions, which | while the tears rolled down, she prayed for | places, and forms of work, rest, sleep, and are only intellectual, may sayor more of the | pardon and to be delivered from all unbelief. | recreation. These authorities constitute an things that be of men than those that be of It was quite astonishing to her and me how absolute authority. They are as absolute jority vote. The community has no voice whatever in their appointment. They were guage by which we could convey them to | She called me several times during the first appointed by mother Ann Lee, their others. These are things which each must day to observe the movements of what prophetess and founder, and then they apappoint their successors and others as they are wanted. So far as we have seen they wield their authority mildly, but who shall assure that it will always be so? And if it were assured, that is not the proper mutual relation of members in any community. At the best it is repressive of intellect and en-

ergy all through. They have no books to read and no papers except such as these authorities see proper to furnish, and so far as I have observed the supply is small. There is no reading and library room in the family. We were informed that they are allowed to have in their rooms a few books at a time which the elders have provided for them. They usually meet once a week to hear the junior elder read from current literature such portions as the senior elder has selected for that purpose: and all the rest, if awake, listen in entire silence. There is no discussion and not a single remark is made by anyone. This seems to be the sum of their means of obtaining a

knowledge of the times. The act of initiation required of all is an audible confession on bended knee before or in the presence of an elder, eldress, or a "care-taker," of all the sins of thought, word their life. When they have done that, in token of their sincere faith and purpose, and not before, they are pronounced to belong to

the order and community. Their idea is in one respect a lofty one, and even sublime. They aim to develop the spirit

which they require of every member who is not physically incapable. It is therefore out spirits in this one particular, while animal in so many others, like all other men.

There is among them small scope for mental development, since all have to work with their hands, and to depend on the autherities for all their mental and spiritual focd. Anything more than a very common and meager culture of our higher powers is impossible among them, and the entire spiritual life must therefore undergo a general and unconscious atrophy.

Besides, most of the polish and culture of the world come from the attritions of society, from much of which they are steadily debarred; and they are debarred from the polishing influence which each sex exerts upon the other through their desire to please each other, an influence which is very large, and on the whole healthful and improving. The unfavorable results of its decadence among them, especially on the men, is very manifest

to one who is among them for a little while. It is very soothing to feel for a period their quiet, to have a sense of the cessation of the world's great grinding wheels, to look freely upon the placid faces of some of the sisters who entertain us while we listen to their strange and super-worldly talk. But after all, right or wrong, human nature wants something more than a placid monotony along its path. It likes, occasionally, to have mountains to climb and to gaze at geysers and to look into deep, dark gorges, to see the lightnings flash and hear the thunders roll. It prefers the uncertainty of struggle' and conflict, occasionally stimulated by passion and intense excitement to the security and comfort which bears too close a resemblance to the Indian child well bandaged and tied on a board to the back of its mother.

# Personal Experiences.

I have been reading the pamphlet "Sympneumatic Handbook," by Mrs. Laurence Oliphant, and am so far struck by its contents as to feel induced to make public in your columns some experiences of my own, which, though they may be not unfamiliar to many of your readers, possess, at least, the distinguishing character of differing from most manifestations related, inasmuch as they were wholly unsought, and not at all antici

In those days I knew nothing of Spiritualism, had read very little of mesmerism, and should certainly not have given ear to anything savoring of the supernatural. I may add that even at this date I have never attended any séance, and am unacquainted personally with any professional or acknowledged medium.

It was about ten years ago, that having been subjected to much domestic anxiety and corrow, which circumstances had compelled me to bear alone, I awoke one morning to see fluttering around my bed-head a number of wing-like flames, bright, clear and steady. For a moment I imagined the curtains to be on fire, but the flame was so concentrated and individual, each in itself, that the impression was quickly dispelled. They disappeared, one by one, quietly, slowly, and I lay simply awe-struck but in no way alarmed. Rather a singular feeling of repose, and comfort, and protection was borne in upon my mind. I arose, if I may so express it. sustained and strengthened to meet the difficulties of my position with newly born hope and determination. Certainly to me this was the beginning of a new era.

Time went on, and I was cognizant of nothing phenomenal except the change in my own views: the new light, I may term it, in which many things came to be regarded.

Details would be impossible here. There came a day when, though it seemed the result of accident, I was led to take up a life of much labor and responsibility, the former chiefly manual and domestic; very practical duties allowing no time for day dreaming or theorizing, but certainly resulting in the comfort of very many persons. And at this period, singul r as it may seem, occurred my most vivid and pleasant experiences.

One night I had retired to bed with a distressing headache which had baffind all the skill of a doctor to relieve. I having refused his tender of morphia. Steep, however, came, and in a dream my mother (long since departed this world) stood beside me. With her hand upon my head she seemed to soothe the pain, and, in the voice I well remembered, she said, "My child, you soffer! Would you not like to work in a garden of light?"

Then I awoke. The room was full of a mild, soft glow, neither like sun, nor moon, nor lamp. It flowed in through the open door, as though one might have passed out thence, bearing some heavenly taper; and all around there waved green leaves and plants, palm like, or ferns of enormous size. Exquisite! But more than all, beyond description, was the sense of peace, rest, beatitude indescribable. Truly it might be called "the peace that passeth all understanding." Pain and anxiety were gone. No possible cause of grief seemed conceivable. I raised myself on my pillows, and watched all fade away. Then I slept, and again the awakening was a "lifting up," which I do hope many know of. but none, I think, could describe.

Since then, many a time have such precious pictures appeared, though none so surpass-

ingly wonderful as that. I wake suddenly; the room is light; upon the ceiling is cast an exquisite shadow, a trellis overhung with quivering leaves, sometimes a bird upon it. Again, a large tree stretches across, the branches waving. Often, and this in the morning light a beautiful arabesque design, as of tapestry, all in colors, or a damask cloth, in squares and diamonds, till I have looked upon my bed to see if really the qui't were there, and by any mysterious chance could be reflected! They fade out very slowly, I close and open my eyes again while they remain.

Once I awoke to see the ceiling all aglow in rose color, with a glimpse of children's faces looking through. Though I knew no. colored curtains were there, I had to question myself if there could be any forgotten which by possibility could cast the glow.

Often it has been light alone all over the room, and I have sat up and thought it was morning, every object in the room being visible. But all fades away slowly again, and it is dark night.

And always, always, there is the heavenly sensation, lifting above all worldly care, as afraid!" Now the word "hallucination" has no ter-

rors for me, rather I would shrink from any imputation of "egotism," for why should I be favored? I who will not join any circle, who decline to argue or theorize, who could in no way seek for, or urge, or ask for such manifestations, priceless as they are?

But that is my experience, plain, sober

with Spiritualism or mediumship. Then first I read books upon the subject. Then, alas! I read of kettles boiled by spirit hands, and of tambourines playing, and of folk who purposely darkened rooms and asked questions about worldly matters, and, in short, I was shocked and vexed, and I put it aside as bet-

ter not to be handled. But I found presently, as we often do. that there is a true and a false side to everything. Just as there is the blessed sleep of the labor-

weary and false-slumber of the drugged. So I took heart. There came in my way spirit teachings and higher aspects of Spiritualism; higher every way, then scientific religion and sympneumata. More than all I found the teachings of good men verified, the holiest words of the master made clear by what I knew, and I stood fast.

One word more. Hallucination, I believe, is applicable only where one person sees or supposes to see, an appearance.

One night, when all light was extinguished and I was nearly asleep, my husband startled me by exclaiming, "Why have you left the candle alight?"

I replied that it was out long since. "No," he returned, "it can't be. I see the window, all light, red curtains, what is it?"

and he sat up. I had not spoken of my vision for he would not have believed in anything of the sort. But he had seen for himself; and again the lattice work, and the pink glow were visible

to him one night alone. Of course I have heard it all explained: "Pressure on the optic nerve." "Disturbance of brain equipoise." What will they not ex-

plain away? But to me nothing in life is more real; and, measuring by results, nothing could be more valuable. So I am well content to let the expounders alone. "Let each be fully persuaded in his own mind."-F. O. in Light, Lon-

Spiritualism in Nashville Thirty-Five Years Ago.

To the Editor of the Religio Philosophical Journal. Spiritualism in Nashville thirty-five years ago, after the phenomenal phase was disposed of, which was not long in its accomplishment, assumed two aspects. One, the first, was iconoclastic; the second was constructive. The iconoclastic phase was an attack all along the line of perverted religious dogmas, mostly based upon false interpretations of the Bible. The latter, for this reason, was taken for what it claimed to be, the inspired word of God independent of its spirit, and its contradictions, misstatements, horrid teachings and false views of God were handled in no spirit of reverence. The commentary on the Bible in its original draft, to which allusion has been made, was an epitome of this iconoclastic spirit. Probably no work was ever penned which contained an equal mount of brilliant sarcasm, keed, incimit logic, forceful exposure of the Bible's letter pretensions than this book. It tore the Jewish and Christian Bibles into shreds and left no ground for a rational conjecture to stand upon. It was claimed as a reason for this severity of stricture that no true foundation for a spiritual temple, adapted to the wants of this age, could be reared so long as this book was retained as the inspiration of the religious hopes and spiritual life of mankind. Whilst no spiritual truth in the Bible was attacked; whilst all in it that was pure, true and therefore eternal was clung to as the heritage of man, its bare letter, upon which the faith of Christendom is based, shared a destructive fate; and this in no measured terms.

The counter phase of Spiritualism in Nash-ville, thirty-five years ago, was constructive. Here the kindry, loving side of our spiritual guides was shown. Here no criticism was allowed, no lax living was permitted, no irrevelent contempt of God or man was indulged! But brotherly love for all was inculcated; right and truth and holiness were the prerequisites of the divine life in God. Reverence for God's manifestation in nature, and intelligent comprehension of his evolution in history—especially in all the great religions of the world-stripped of their falsehood and superstition; worship, internal worship of God in the heart were the habit-

ual themes of our thought and meditation.

To attain these results a rigid spiritual training was instituted. We were taught that communion with the spirit in the soul of man would bring, not alone a true knowledge of God, but a knowledge of man's own nature, which was a likeness of God, being birthed, into a newness of life, bringing the baptism of the eternities. Through this communion with his higher nature man found his true spiritual affinities—not dependent upon outward external spiritual presence for his knowledge of the spiritual state, but in his own nature he found all that spirit communion meant. Hence, at no time, were we particularly concerned about specific spirits or their specific personal revelations. In fact this feature was discouraged after our initial experience. They said that external spirit manifestations were a neces-ity in the beginning:that one should satisfy one's self of the truth that spirits can and do communicate, but after this conviction is attained it was dangerous to proceed further. That sought through mere curiosity or for purposes of fortune-telling no man or woman was safe from deception and all the horrible results of ancient magic. In our investigations we were exhorted to confine curselves to one line of thought and at any one sitting never to deviate from this line.

In addition to our sittings in the circle we were required to commune with the inner man whilst alone—undisturbed by outward cares and the gross concerns of life. Here we were in the presence of God and of his holy angels, and nothing should intrude at this sacred hour. If convenient, this commonion was done daily at least once.

By following this line of suggestion we were assured we were under the true law of growth, and that without it but little progress could be made in the divine life.

Again, our ways were exceedingly practical. No isolation from humanity—from its din and dust and practical duties. No obligation to society was shunned; no responsibility to one's own family was to be ignored: no fanaticism or abnormal claim of any kind were countenanced; no abstinence from the proper pleasures of the body, soul or spirit were taught or practiced as discipline. Our rule of life was summed up in these peace, the exceeding comfort, the hushing words: "We come not to enforce any peculiar right or inherited opinions. No! that man may prove true to himself, to his God and his fellow."

Such were some of the features of Spiritualism taught in Nashville thirty-five years ago. We close with an extract from a "com-

munication:" "Appreciation and determination are the components necessary and essential to a full realization of principles. He who desires truth, must fulfill his desires by commensutruth. And only when I told some of it to rate action in accord with the results to be

leads man out into the open field of progressive development. I would ever have you tread unbroken ground if you would benefit mankind. The angel of God is doubt—the twin-sister of observation that opens up the

road to reality. "Never think that you have benefited humanity when you have hashed up old and sterile pottage upon which the world has been fed for ages. No! it has diseased humanity; and by uch a course you are only aggravating the old malady. Present a new bill of health, and you will appeal to the desirable, the beautiful, and the good. An old corpse is a sorry presentation of health. All the teaching of the present partakes too much of the ills and miseries of life, and the defects of humanity; and adds burthens when they should be removed. What man needs is additional light and brighter hopes for the future; not the dead enormity of the past, but uncertainty that surrounds him. His present teachings partake too much of the shortcomings of others—of how fearfully some other age or people have done, or how this faith or that sect have abused the "blessed privileges" they enjoy. The wrong consists in being allowed to judge at all. If your principles have not sufficient virtue to command respect without borrowing from the defects of others, to add to their lustre, I would say—look well to your principles; they doubtless need modifying and should secure the care that prudence would certainly dictate and demand. Never expect the plaudits of mankind it you would be fully assured that you have conferred a real benefit. "Know that all good is of od; and if we would approach the fount of living life we

and duty, and dispel all doubt and fear of results. Because we cannot measure these results it will not do to say there is no good in them. We must remember that in our state of conscious existence our understanding is limited, and our comprehensive views are liable to a change of that particular character that we can hardly discern the work of our own hands. Then come to a true, comprehensive view of the work that is before you; and remember that man's views are ever partial, and your failure to comprehend is no criterion of inadaptability or inutility. family that that which they most need is the least desired. The cloak of self-righteousness is so ample in its folds — it wraps them in such self-sufficiency—that it is often difficult to penetrate or to convince them of what is most necessary for their good. You must not expect that all you say will meet with appreciation; as it is difficult to present thought in a garb that will suit all listeners, for the obvious reason that they are not all on a plane to receive it. It is not the fault of the thought or presentation, but a lack of unity between ually both.
the thought and the receiver. So do not feel VIII. Me in the least dismayed, if, in your varied and tried experiences, you meet with this insurmountable obsticle to the progressive development you so earnestly desire. There is another great difficulty. Mankind are 12th to forsake old landmarks for new and untried fields of exploration. They are rather more inclined to dwell in their old habitations than to inspire thought in the new. What is most acceptable, as a general rule, to an audience, has not much in it. It is an evidence that you have catered to their tastes—to their degree of mental appreciation—which is well, in one sense, but does not yield the best fruits, as you have not stepped outside tof or beyond their conceptions. If you would truly benefit mankind you must be in advance. You must lead into new and untried fields, where man may ask the God of his soul of the truth or falsity of what has been presented for his acceptance. To this should all public teachings be directed. In the most ordinary affairs of life we may sympathize with or put together into form and feature that whereby man may behold a true and living image of himself, and on this ground demand a hearing at his hands. But we should ever strive to go beyond the present in the attitude of aspiration, thus holding the true beacon aloft that others may catch the reflection thereof. The world is kept in motion by contact, by attraction and detraction. The life and soul of things is contact. Friction is the pendulum of eternity that strikes the hours of immortality, and from which humanity often derives its greatest blessings. When you have said that which pleases every one it is measurably evident you have not said much to be proud of. But when you inspire one thought it is well worthy all the pains and care bestowed, as it calls into action the divinest sensibilities of man's nature, and causes him to question the divinity in his own soul, as to its truth or falisty. Truth is not to be measured by the conditions to which men arrive in their investigation or estimates. The scope of their mentality will give forth its product and no more. And this is true of the individual. In presenting truth we can only lead man to the fountain; we cannot make him drink. We can only prepare the banquet; we cannot consume the feast. Success is not to be measured by the applause of men. A donkey can bray louder than the most gifted. Truth is of that particular nature that it cannot be had for the asking merely. It requires effort and has to be sought with diligence; and is often purchased with difficulty."

Treatment for the Obsessed.

To give "Treatment for the Obsessed" prom-

inence as a leading editorial, together with the almost apologetic presentation of the editor's views in your issue of September 21st. justifies a few comments from one who has made the adverse influence of spirits the object of close study.

What if forty years has left Spiritualists with "a difference of opinion," where facts alone, and not mere opinion, must determine. The terminology may be at fault but adverse control is a fact.

I should have felt it to be a work of supererogation to add my testimony to the support of your position and that of our late mutual friend, S. B. Nichols—a fragment of whose experience you incorporate with the editorial -were it not for the circumstance stated and a recent experience of my own before the fraternity conference, of which he was for many years the leading spirit. Being invited to give my views on the subject, I found all the enthusiasm on the other side and one would have supposed psychic research had be the most vital question involved in spirit | quette brought a crowd. The door was batintercourse-how do they communicate and | tered down. The three Russian girls were in what way do they most commonly mani- screaming in their respective corners. The fest their individuality?

It has been my pleasure to co-operate with half a dozen, or more, private mediums who, | room, waving a tuft of grey hair in one hand like Mrs. Nichols, have been serviceable in re-lieving many cases similar to that of the ob-

duty. Piety is only the assumptive cloak of sessed daughter of the Vermont woman. Us other. The mistress of etiquette fairly scream-humanity that obscures thought and never ually, as in the case cited, the spirits not only ed with impotent rage, showered maledicually, as in the case cited, the spirits not only ed with impotent rage, showered maledic-gave evidence of a "change of heart" but be-tions in broken French, German and Russian came active agents in future work of the kind-being specially qualified for it by their own experience. I can recall but one case—that of a neck-stretched murderer—where it was necessary to forcibly disposess permanently, without reclamation. I mention this because, to the uninitiated, it might appear necessary to make some "compact," as set forth in the Nichol's case, that would conciliate the spirit. In our cases it is always unconditional surrender. Such a "compact" was made in one case only; I was a guest and | ing her a dagger set in diamonds. could not with propriety interfere. The ignorant spirit always over-rates its powers when apposed to i stelligence. When pressed, it soon resorts to deception. This, when following defiance, is always evidence of a failing cause and is a welcems symptom of ultimate defeat.

I cannot now go into details; but if any of a living truth that he can grasp and comprehend. He is well aware of the darkness and of the following conclusions, I will cheerfully present well authenticated incidents in their support. If they are wrong, I shall thank any one to be set right.

I. The physical or mental infirmities con sequent upon the passing out of the spirit must be thrown upon sensitives when approached, until these conditions are re-II. This removal is best facilitated by the

complete entrancement of mediums; but very slightly, if at all, by the conscious, or semitrance condition. III. If the spirit's will-power is unim-

paired it may, itself, dismiss the manifestation of infirmities while holding a medium in trance IV. Otherwise a mesmeric operator, working in harmony with the medium's guides

must dedicate our thoughts and lives to truth | and the desire of the spirit itself, may render this service by manipulation (as for that distress were it the medium's) on one or more occasions according to the mental condition of the spirit when it passed out—severe cases of mental derangement being the most re-V. Spirits in temporary control of a medi-

am, either in the trance state or objectively. through impression, may be deprived of their influence or control by a determined manipulation of the medium's back brain and forehead simultaneously—the facility with which dispossession may be accomplished depending It is a marked characteristic of the human upon the power and confidence of the operator and the nature and duration of the obses-

> VI. The dispossessed spirit usually attempts to immediately control the most sensitive among those present.

> VII. Hence, to permanently relieve an obsessed person, a very sensitive medium with a well organized band should be provided for the purpose, as, by entrancing such an one the spirit is confronted by the forces opposed to it to be reasoned with or dispossessed, us-

> VIII. Meanwhile the victim must be fortified against the spirit through interposing a strong will against any approach to control. IX. Failing in this, the same or another spirit is liable to obtain the ascendency and

> the expulsion has to be repeated. X. The kindest feelings, tempered with a firmness that knows no flinching, together with a consciousness of right motives and assured confidence in the methods employed,

will produce marvelous results. XI. At least one good clairvoyant besides the medium should assist the operator. XII. Harry Munzer's seemed a compara-

XIII. But not by medicine and the environment of a mad-house.

tively mild case and ought to be readily

N. A. CONKLIN. Brooklyn, N. Y.

# Woman's Department.

OF INTEREST TO WOMEN. AN AMERICAN GIRL.

The following is a narrative of an incident which occurred in St. Petersburg some years ago: The American concerned is the daughter of a public benefactor, has been a social leader in Washington, is the wife of a leading Republican statesman, and would be recognized instantly if her name might be mentioned. The half dezen initiates will recognize the incident now published by the

A grand reception was in progress at the palace of a high Russian dignitary. Members of the cabinet, generals of the army. grand dukes, the nobility of the empire and diplomatic corps were present. It was a she was almost twenty four, when she died notable affair. Four young ladies—three she poured her confidences into its pages; all Russian and one American—had gathered into a little nook, screened in palms, and were discussing in French the dowdy appearance of a high court lady. Some eavesdropper caught their remarks and bore them to the criticised lady. She, in turn, indignantly reported the conversation to a noble duchess, who held the peculiar office of "mistress of etiquette." She retired to a private room and had the four culprits summoned before her. They appeared, the Russian girls in fear and trembling, the American calm and self-pos-

"Young ladies," said she, "you have been commenting discourteously upon the personal appearance of Lady—. You have committed a grave breach of etiquette, and it is my duty as court mistress of etiquette to punish you of the personal in the court of the c

ish you. Olga, your slipper!" The trembling Olga took her slipper, and meekly received a sound punishment, of the sort confined in America exclusively to the

"Katia, it is your turn. Give me your slipper!" said the inexorable duenna, as the weeping Olga arose from her castigation. Katia took her gruel with audible lamentations, and Tania followed the suffering Katia All the while the American girl watched

and waited. The indignities thrust upon her companions roused the Hail Columbia in her. Her eyes flashed and her little fists clenched with excitement.

"It is your turn now," said the mistress of etiquette to the fair American, "your slipper, Columbia's blood was up. There was fight ing stock back of her for generations. She

removed her slipper and drew near, but she

held the slipper by the toe. purposely avoided grappling with what—next; fashion of 1863 filled the air. The screams to the power to communicate at all-must | of the thoroughly frightened mistress of etiold lady was hors du combat, and the fierygoddess of liberty stood in the centre of the

upon her conqueror, and demanded that the most condign punishment be meted out to her. The matter was carried to the czar. Nicholas made a pretense of punishing the young lady by issuing some order against her appearing at any ball for a certain period, but the old liberator was immensely tickled. He showered the most embarrassing presents upon the American, beautiful slippers of every kind and description, silver slippers and gold slippers, and finally wound up by send-

SOUND ADVICE FOR BUSINESS WOMEN. An editorial writer in the Christian Union said lately in a talk with "Business Boys": 'The boy who will succeed in the world is he who is content, for a time, to do two dollars worth of work for a dollar." Business girls need to bind this precept upon heart and hand. Determination to fulfill every obligation thoroughly, in spirit and in letter, should outrank the thought of the money to be made by this particular undertaking. First, excellence of workmanship: then, what price will it command? The girl who studies book keeping or stenography as a st op-gap against the tide of impecuniosity until she can wed a bread and bonnet winner, enacts the trite roll of the little Haarlem hero with his thumb in the dike leak. She is like one who watches for the morning, and, in proportion as her heart fails at the delay of dawn, interest in her occupation declines. Judging by her standard of values, the business laid importunately to ber hand and the wedlock that may come, we may well remind her that faithfulness in that which is least is the earnest of faithfulness in that which is great. The steadfast industry, the discipline of speech and conduct, the concentration of thought and energy upon the matter set before one for accomplishment, that are essential to business prosperity, are the best conceivable preparation for the high and holy sphere of wife, ho usekeeper and mother.— Marion Harland in North American Review for December.

New York is to have a woman s press club, of which Mrs. Croly (Jennie June) is likely to be the first president.

Mrs. N. Gray Bartlett of Chicago, the wife of a prominent analytic chemist, has discovered a process by which photographic pictures can be developed without the old-time operation of washing in a dark room for hours and staining the fingers. By her method there is nothing to be done but to expose for a few minutes the negative with the sheet of paper clapped on it for a few minutes to the light. The pictures produced by Mrs. Bartlett's process have the appearance of fine etchings. This discovery removes one of the greatest drawbacks to photography as a recreative employment.

Prof. Richard T. Ely, the secretary of the American Economic Association, announces that the association has received five hundred dollars, to be awarded as prizes for the best essays on "Women Wage Earners." The money is to be awarded in prizes of three hundred and two hundred dollars. The essays must not exceed twenty-five thousand words in length, and must be sent to the secretary at Baltimore, Md., before November 1, 1890. Each paper must be type-written, signed by a fictitious name, and accompanied by a sealed en velope, containing the assumed name as well as the real name and address of the author.

Three California girls, sisters, came some years ago to Paris with their widowed mother, who started a boarding establishment, and by that means was able to give her daughters a good education. One of those girls became Mme. Klumpke and lately took her M. D. degree at the Paris Faculty of Mediciae with honors. Another followed art with much success, and the third has become an astronomer, holding a good post in the Paris Observatory. Mme. Klumpke (who retains her maiden name) is the best known of the three to the outside world, on account of her brilliant medical career. Besides winning prizes she has published several books which are highly thought of as valuable contribu-tions to medical science.

Marie Bashkirtseff, whose "Journal" has been eulogized by Mr. Gladstone, was the child of Russian parents, people of rank and wealth, and passed most of her short life in Paris, where she studied music and art, and distinguished herself in the latter study. At the age of five, she showed evidence of a precocious genius, and at twelve she began her "Journal." For nearly twelve years, until her weaknesses, her vanities, her aspirations, were written down; and she wrote until within a few days of her death. She knew most of the artists in Paris, and was free in her criticisms of them.

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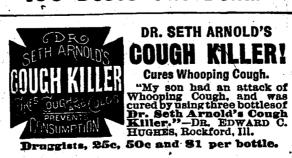
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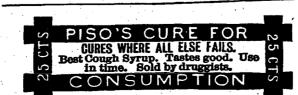
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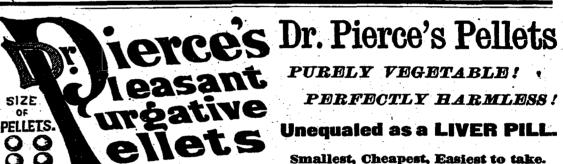
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Unitarians and Spiritualists. Hon, R. A. Dague's Plea.

The question asked by Mr. Dague on the first page, "Why should not Unitarians and Spiritualists unite their forces? is one that has often been privately put. If, a majority of each cult were as catholic in their views and as courageous in expression as Mr. Dague, there could be no serious difficulty in fraternizing in a way that would be of incalculable value to both. Unfortunately, this is not now the case; whether it ever will be. remains to be seen. However, the suggestions of our correspondent are entitled to respectful consideration and should be weighed by both parties in interest, in a fraternal spirit. Mr. Dague is a man of wide experience, formerly a member of the Iowa senate, a veteran journalist and a close student of affairs. His views should not be ignored or passed by without discussion. That Unitarianism is not accomplishing what it ought, is clearly apparent and frankly admitted by all except some of its narrow-minded adherents. True, one witnessess with amusement the self-satisfaction and self-glorification often displayed in Unitarian conventions, but it is exhibited in a refined and polished way, at least, which is more than can be said of similar exhibits in Spiritualist

gatherings. Unitarians, as a body, have too little soul, too much intellectual pride, are too fearful of giving the emotions fair play, too anxious to be rated respectable—in the false and obnoxious sense in which that word is defined by the Pharisaical world. They often lack moral courage in dealing with practical issues affecting the relations of Unitarianism to the world. Dilettanteism of the religio-ethical sort is apparent, even if not real. They are over-bred, lacking in that rugged intellectual and moral strength, which, when fired to a steady glow by the emotions and vivified by an influx of the divine spirit, give cumulative and irresistible power, without which no religious or ethical movement can ever attain great ends.

Unitarian societies are used as convenient covers by a considerable body of people wherein to conceal their pancity of religious belief, their agnosticism, or their Spiritualism as the case may be. "I attend the Unitarian church," or, "I am a member of the Rev. Jones's, Savages's, Stuart's, Chadwicks's Snyder's, Forbush's, Eliot's, Collyer's, Utter's or Stebbins's church," is a short and simple way to lead an inquirer off the scent for one's real convictions when one isn't quite real spiritual life and potency of Unitarianism, however much it may help to swell congregations and pay current expenses. The great care which most Unitarian periodicals take to ignore their Spiritualist contempounder discussion in which the Spiritualist press is wholly or largely in accord with them, is notorious. This is made all the more law of justice holds in the Spiritual world

conspicuous by the continuous and deferential | before the reign of love can bring the peacereference made by these same Unitarian publications to their orthodox contemporaries. There seems to be a chronic fear on the part of Unitarian editors and preachers that their orthodox brethren suspect them of sympathy with Spiritualists, or that if nalists they will lose caste with their Evangelical friends. We say all this in the kindest and most fraternal spirit. We expect the justness of our criticisms will be denied-if noticed at all. We do not charge that our Unitarian friends do these things with any malice or ill-will, or that they are even conscious of the pusillanimous characteristics which mark their policy toward Spiritualism and Spiritualists. Nevertheless we are prepared to supply the evidence in detail to sustain our assertions and we know of Unitarian preachers who in their inner consciousness will acknowledge the truth and pertinency of these comments, even if they dare not openly say so.

A large majority of Spiritualists are, it is true: Unitarians, but Unitarians plus knowledge of the continuity of life and the affirmation that life beyond the grave can be demonstrated. They teach and demonstrate this: there is nothing uncertain or hazy on this point; it is clearly affirmed, and fundamental. No compromise on this is possible or desirable on the part of Spiritualists. One may frequently hear the possibility and probability of spirit intercourse and manifestation preached from Evangelical pulpits, rarely from Unitarian. M. J. Savage stands almost alone among Unitarian preachers in his public attitude toward the phenomena of Spiritualism. That his interest in the subject has disgruntled some of his ministerial brethren and many Unitarian laymen we know. In manifesting the courage of his convictions and going even the short length he has in favor of the claims of Spiritualism, his departure from the traditional convenalism and "good form" of Unitarianism has grievously shocked many Unitarians. True, he has grown to be a greater man by his action, but this does not redound to the glory of Unitarianism but rather to that of the country which not only permits but encourages a man of talent and convictions to be independent. Savage has grown too large for his sect, he belongs to the world and can nine religious structure.

When Unitarians without fear of the Pharisees or of orthodox sects and in a spirit of perfect devotion to the truth and the uplifting of humanity shall exhibit a desire for closer affiliation with Spiritualists—not for the purpose of exalting and strengthening Unitarianism as a sect but to co-operate in promoting the Church of the Spirit, the Church Universal, when they take this step, they will find a host of good and great souls ready to welcome them and to co-operate in a grand work beside which all petty sectarian effort will shrink into nothingness.

God speed the day when the Church of the Spirit shall embrace all noble souls, all struggling souls, all who are good and all who are striving to be better. Hasten the day when the helping hand shall be given to every wanderer striving to reach higher grounds, and when all men will participate in that true spirit communion which uplifts the individual and brings peace and happiness on earth and in the Spirit-world; when there shall be no orthodox or heterodox, no Unitarians or Spiritualists in a sèctarian sense, but when all shall be members of the Church of the Spirit.

# The Brotherhood of Man.

When we published the "Unity" editorial and formulated the simple faith of Spiritualism, which includes the Fatherhood of God; the brotherhood of man; we little supposed that maudlin sentimentalism would misconstrue our meaning. While we hold to this faith as a foundation, it, like everything else, discriminates its meaning when applied in practical life. Every man is our brother and we are bound to help him in such ways as will build up first, his moral character and then, his spiritual nature. If allowed an illustration from history we would say that individual life is subject to the same law as is that of the race, namely, the law of righteousness and the law of grace, the law of the ten commandments, and the law of love. This is the order of race evolution and the individual is not exempt from its requirements. In the language of orthodoxy the "natural man" has first to be disciplined into right living before he can enjoy the fruits of grace. If one has sinned, one must repent before one can receive forgiveness. either from man or God. In the allegory, the "prodigal son" spent his inheritance in for his father's blessing. It was only after he "came to himself" that he was taken to the paternal bosom and blessed with the paternal blessing. Here is a fair illustration of what is meant in the Journal's crusade against falsehood, deception, crime, and the expiring nineteenth century. The term is a

for repentance"; and it may as well be un- | body in the world may be denied with the sure of the advisability of being candid. derstood now, before any steps are taken in This is a source of great weakness to the organization. A universal purification is needed so that the divine light of Purity, Righteousness and Truth can descend and nucleate a fraternity of earnest men and women who shall form a center for the true brotherhood of humanity. First, the law raries, even when vital public questions are of righteousness, then the gospel of love can find place and shelter. Unless the movement proceeds in this order it will fail. The

ful fruits of the spirit. We see no reason why the law should not be followed in the present movement for something better.

Heretofore we have generally presented this thought in utilitarian form, because thus portrayed it is more easily understood they extend professional courtesy to Spirit- | by most people; but to the truth loving. the intelligent, the real lovers of their kind we now appeal. Better to have a dozen true men and women banded together on principle, living the truth, than an innumerable heterogeneous host held by no tenure except that of superstition, selfishness and flatulent piety, or worse, sensual sentimentalism. It comes to this: we must assert the law of physical and moral purity; honesty in our dealings with the world; righteousness in all our ways. Then we can hope for harmony and the blessed fruits of peace and brotherhood.

## Second Coming of Christ.

During the last fifty years there have been periodical excitements as to the second advent of Christ. The Millerites, the Adventists, the Economites, the Harrisites, and the minor collections among the negroes and a few crazy people, such as those who assembled at a place called Screamersville, in Virginia, a few months ago, have come and gone and still the Lord does not "come" in their sense of his coming. Our attention has recently been called to a pamphlet styled the "Nobleman's Return," which deals with this question from a new point of view. The writer (name not given) states it as a fact, and arrays any amount of Scripture to prove his conclusion, that Jesus came as he promised his disciples about the year A. D. 70. That all the allusions to the fact of his second coming were actually fulfilled at that time. That he came silently and without observahis Father's kingdom. That the primitive church came to an end in the first century, and all that was promised by Jesus when upon earth was confined to this epoch. That the so-called Christian church since that time has been without Christ's sanction and stands to-day a false witness upon the earth. That the infidels and (possibly) Spiritualists are the only representatives of the spirit of the Christ which has been silently working from that day until this in the heart and mind of universal man. We confess to a partiality for this way of putting things. It gets rid of much that is inexplicable in the New Testament. It explains many of the allusions of Jesus. It especially explains much that has been considered enigmatical in Paul's writings. It explains, too, the silence of history as to the transactions occurring in the first century. With the exception of the fall of Jerusalem and the scattering of the Jewish people, scarcely anything is known of the claimed events which transpired in that century. It explains why so little is known of Jesus. But take the writer's view, that Jesus has already made his second advent and that this advent occurred about the year 70, and it gives the clue to all history since. The world now has the presence of the spiritual Christ in the reign of the spirit—which was promised in humanity. The world need not look for the coming of the personal Christ | to enlarge its sphere of usefulness by or any more, but his spiritual coming is more and more, day by day, as men and women live the life of which they have faint gleams in the garbled gospel narratives. In other of capital by legislative restriction. To do words, one can properly say that one has always the "Church of the Spirit." In the light of this pamphlet this is no fiction, but a substantial reality; and as the JOURNAL is | ital free scope, but put it under such regunow discussing the feasibility of organizing | lations of law as will protect the people from this "Church of the Spirit" it would be well | its abuses and secure the best results for ento consider the hints of this little pamphlet. If its reasoning is true, it ends the discussion about the present so-called church, whose pretensions are thus relegated to the limbo of fakir cabinets, and the trumpery and tomfoolery of the black art. We are beginning to feel that, after all. Spiritualists are the true followers of the Christ; that he has more fellowship with them than he has with his professed friends. The book, we believe, is published by George N. Miller & Co.,

# Was It a "Lay" Congress?

To the multitude of papists gathered in the great cathedral of Baltimore at the late centennial celebration of Romanism, in the course of his remarks one priest said: "On mere observers but we trust your representatives will speak out freely and fearlessly in the lay congress which forms so interesting a feature in this centennial celebration. You know how false is the charge of the enemies riotous living. In such a state he was unfit of the church, that you are priest ridden. 'The clergy do not fear the light of day.". Everybody knows, and none so well as the Romanists themselves, that the idea that their Baltimorean powwow was a "lay congress" is one of the most ridiculous farces of this diabolism rampant in current Spiritualism. | misnomer. That it approximated or was inall this rottenness until we see "fruits meet | to a lay convention of any other religious change will have to come over the whole polity of that church before ever such a thing will be assented to. We deny even that the "representatives" would have dared to "speak out freely and fearlessly" in that gathering. Men were chosen representatives whose feelings were known to be in accord with the "Holy

what extent the papists in this country are a competent to pass judgment. Education has rendered the masses less superstitious here than in some countries that could be mentioned, and large numbers of the rising generation, who grow up indifferent to priestly sway, enjoy an immunity from persecution which they would be subject to in those countries. It is not pretended that priests have everything their own way now, as much as in the past, and if "the clergymen do not fear the light of day" it is because in this Republic they are held to a stricter account for their conduct before the bar of an enlightened public opinion than they are anywhere else. The priesthood of Cuba, of Mexico, of the countries of South America, would a little rather not have too much sun light. The "light of day" has disclosed monstrosities in the past that the generous shadows of centuries have in part concealed.

No, the Baltimore congress was not for the free expression of thought, but only for such thought as would coincide with the musty ideas of the old man at Rome. There may be Brunos among the Roman Catholics of America, but they would not be tolerated in a "lay congress" of papists. The original Bruno was burned because he taught liberty of thought. It is a matter of great regret to the Catholic authorities that they cannot do now with those who erected the monument to Bruno what their predecessors did with Bruno himself, burn them. They offer no excuse whatever for their treatment of Bruno, but justify it on the ground that he was a heretic and an opposer of the Roman hierarchy. How long will it be before the American people shall see that Romanism is the enemy of free thought. Not a Romish newspaper to-day dare offer a word of even the mildest criticism on the conduct of tion and took his disciples to himself in a bishop, notwithstanding the assertion of a prelate in that "lay congress" to the contrary. The worst system of despotism the world has ever seen is Romanism, the enemy of the public schools, and of all distinctively American institutions.

# Trusts.

Some weeks ago Senator Sherman introidentical with the one reported by him last year from the Committee on Finance. It declares all trusts unlawful, gives persons power to recover in courts whenever articles are advanced in value by combinations, and declares officers of trusts guilty of misde-

This is a step in the right direction. The readers of the Journal know that, whilst we regard trusts as a necessity in the initial organization of capital in handling large business enterprises, they also know that we have regarded these trusts as abnormal, as more tentative make-shifts until the law of evolution should develop something better. The JOURNAL has also hinted what in its judgment, is the proper thing to do It made the "Standard Oil Co.," as originally organized, the model corporation and recommended that an inter-state corporation law be passed by Congress enabling capital, where \_ could not organize under State law, ganizing under national recognition. We still incline to this view. It is impossible to impede, fetter or control the combination so would stop the wheels of commerce and imperil commercial prosperity. It is impracticable and utopian to attempt it. Give cap terprise and energy. We believe our suggestion meets the case.

# Let it Become Contagious.

Last year Mr. J. H. McVicker, the veteran theatrical manager and proprietor of Mc-Vicker's Theater, sent us a check for \$10 with an order to send the Journal one year to four Soldiers' Homes, namely, Leavenworth, Kansas; Dayton, Ohio; Milwaukee, Wisconsin; Washington, D. C.

He now sends a check for \$10 to renev these papers for another year. There are many other Soldiers' Homes and hundreds of institutions, such as homes for old people, public libraries, hospitals, reformatories and penitentiaries, which should be supplied with the Journal. How many will join Mr. Mcthis great historic occasion you must not be | Vicker in this good work, naming the insti tution to which they wish the paper sent?

# Frank C. Algerton, the Blackleg.

This precocious youth has traveled rapid gait since he left Nova Scotia. few years ago, and landed in Chicago to be coddled by a lot of silly old women and still more silly men. Here he was a harmless fakir, but in the Boston school and as a member of the "Test Exchange," he has developed into a first class villain. His latest and most atrocious deviltry was enacted at We do not propose to hold fellowship with | tended to approximate in the slightest degree | Springfield, Mass., where he was filling a "lecture engagement"-think of it and weep, Spiritualiste! a lecture engagement—a simutmost confidence. It was convened without | pleton in all but sin, with a mind incapable | the elbow of his left arm and breaking the power to do anything, and a miraculous of comprehending the simplest proposition back bones of the fore arm above the wrist. in morals, religion or science, filling a lecture engagement for people calling themselves sane and sensible. With the aid of a co-conspirator going by the name of Mason, Algerton entrapped an old man in a manner too vile for publication, and then blackmailed him out of \$2,000. Out of sheer shame Mother Church," and this matter was all cut | the victim and his friends will not prosecute, and dried beforehand or the lay congress, so and thus it is likely the scoundrels will es-

called, never would have taken place. As to cape punishment and retain their plunder. We call the attention of the prosecuting at-"priest ridden people," outsiders are quite torney of Hampden County, in which Springfield is situated, to this case and appeal to him to prosecute the criminals regardless of the wishes of the victim and his friends. It is a duty he owes to the public.

## A Lamentable Case.

There is a not unusual, but queer case of dementia described at some length by the Philadelphia Inquirer, of a beautiful and attractive young woman in that city by the name of Grace Allen, whom no one would suspect of being the victim of a malady causing much anxiety to her friends. She speaks with fluency three languages and is accomplished in various ways. In appearance she is of medium height, with a mass of wavy brown hair falling over her forehead, and big expressive eyes which denote unusual intelligence. The malady causes her to disappear from home for days at a time, but thus far her family have always been able to discover her whereabouts before any harm befell her, though she is never able to give any account of her wanderings, as from the time of her disappearance to her discovery her mină is a total blank. Once, lately, she was restored to her parents through the police department and once by a man who found her in a dazed condition several squares from home. With the exception of this periodical tendency to wander away, Miss Allen is entirely sane. When under the strange influence she imagines herself to be the counterpart of Mrs. Cleveland, and accosts those whom she meets, with, "Do you know that people take me for Mrs. Cleveland?" This case would seem to be corroborative evidence of what is called "obsession," and is a matter that should be looked into more widely than it is to the end of finding a remedy. Fewer people would be immured in mad houses if this were better understood and means taken for the dispossesion of the unfortunate victims.

The Hebrew race have at all times furnished their quota of explorers for the world's benefit. The latest, who now is prominently before the public, is Emin Pasha. By parentage and education he is an Israelite and duced a bill aimed at trusts. It is said to be | proceeds from Oppeln in Prussia, and known as Dr. Schnitzler. One of his rescuers Vita Hasson, is also an Israelite. Others in our times have given good records as explorers. Benjamin II. (a self-imposed title) gave to the world the first authentic accounts from Northern India, Turkestan, Beloochistan, Afghanistan, etc., and crossed the north American continent in the two directions. Ihn Sophir of Jerusalem furnished information from the interior of Yemen and other parts of Southern Arabia, as did also Dr. Glesie of Austria who has a collection of Arabic inscriptions now in press. M. Halwy, a French Jew, explored Abyssinia, and Jews accompanied Christopher Columbus, and Alexander von Humboldt, Prof. Agassiz and others in their various and extended travels, and have conquered for themselves an honorable position in modern history.

> The evidences are daily growing that the Journal's persistent and ever-aggressive course is slowly educating Spiritualists to a realization of the grave issues and respon-. sibilities confronting them; that the uncompromising demand for accurate observation and scientific methods in the study and development of phenomena are indispensable to healthy and permanent progress; and that however severe and unrelenting our course may seem it is the only one loaded with true justice and real love of humanity at large, the only one leading to stable improvement and to the higher altitudes of spirit-culture. Last week a Spiritualist, prominently connected with a campmeeting where the Jour-NAL has not always received the most intelligent and considerate treatment, sent us \$20 to assist in circulating the paper and accompanied his gift with words of appreciation. Only that he forbids, we would gladly publish his name.

It is not to be presumed that all members of the Smith family are eccentric, but Capt. Henry Smith, a Marylander who recently deceased in Kansas City, Mo., might be regarded as having been somewhat given that way. He left a will which was recently presented by the heirs for probate, and in it, after bequeathing \$50,000 in due proportions among his relatives, he directed that his funeral expenses should not exceed \$30; that his body should be wrapped in cloth, packed in unslacked lime, and that \$5 should be paid to any person who would pour water into his coffin until his body should be consumed. His will further directs that his name be engrossed on a haudsome monument which he recently erected to his wife and children in Rosehill cemetery at Hagerstown, Md., but that his ashes shall have a resting place in an urn in the city on the Kaw.

A strange case of somnambulism occurred at the Hotel Keokuk, in the city of Keokuk, Iowa, a few nights ago. A bell-boy employed there got up in his sleep and walked out of the fifth story window of his room and fell on a barrel of empty bottles crushing His head was also badly cut by the broken glass but not seriously. After the fall he went to the back door in a half-dazed condition and attracted the attention of a night watchman who admitted him, and he made his way to his room without difficulty. Surgeons were called who found that his injuries are slighter than would have been supposed from so fearful a fall.

culture—a medium and fully in sympathy with Spiritualism—in a private letter to the editor, incidentally says: "I wandered into on the "Progress of Spiritual Science during the past year." Many questions on the perone of the Spiritualist meetings the other day sonality of God, the world's savior, the but found it most flat, stale, and unprofit-recognition of friends in the spirit realm, with Spiritualism—in a private letter to the but found it most flat, stale, and unprofitable. Why will the speakers rant about the old orthodox notions and spend so much energy in self-glorification? Why can they not try to develop the inner light that should shine clear in every soul?" No one can truthfully deny the correctness of this lady's description of the average Sunday service of people who delude themselves with | Early Investigators-My Experience with the notion that they are Spiritualists. Is it any wonder that few people of real spiritnality and refinement are to be regularly found in such meetings? It is high time for a sweeping change.

The private correspondence of the editor steadily increases in volume while his time is constantly taxed more and more in his professional duties, and very naturally his powers of endurance do not increase. Consequently he is obliged to restrict his replies, and frequently where an answer involves unusual care or time, to forego it entirely. Social letters are wholly out of the question. These remarks apply with equal force to Mrs. Bundy whose time and strength are taxed equally with those of the editor. All this is his possession to set the seeker right and a source of deep regret to both, and they beg place him in the best and safest path to ina source of deep regret to both, and they beg the consideration of their friends, and hope no one will feel neglected or slighted should | meeting the judge, whose daughter, I had their kind and valuable letters remain unanswered or receive but brief reply; and, furthermore, that they will not cease to

The Methodists are looking on with quiet satisfaction while the Presbyterians discuss with reference to the revision of their Confession, for they went over the same ground more than a century ago, and nearly everything that the early founders fought against in the Calvinistic creed the Presbyterian revisionists are only now proposing to cast out. The Methodist "fathers," who were called heretics by the Presbyterians for the same kind of agitation, no longer survive in the flesh, but their children and successors do, and they blandly smile at what they see and hear. To be sure they need a Moses to lead them up to higher vantage ground, and they are in great need of fresh reform, but they are a hundred years in advance of their Presbyterian brethren in points of doctrine.

For some reason best known to themselves Vic Woodbull and her sister, Tennie Classin. continue their silly hippodroming expedients to keep before the public. They spend a lot of money in securing the publication of great work for woman. Now whatever may be said about their morals these two women they ought to have learned by this time that they are stale, old, moss-covered chestnuts in whom the American public takes not the slightest interest. They are of no more consequence to the world now than any other putrid pelicans. To disinfect their moral remains will give this couple ample employment for the rest of their mortal lives. Let them begin.

Chicago Herald: Father Huntington of New York, is an Episcopalian who preaches Christianity. His speech in Chicago on Sunday evening was in complete harmony with the platform of principles laid down in Judea | bring his children nearer to him. In fact, more than 1800 years ago.

Father McGlynn, of the Church of Rome, undertook to preach the same doctrine and was silenced. Mr. Pentecost, a Congregational minister, leaned in the same direction, and he speedily lost his church.

Father Huntington is, clearly enough, treading on dangerous ground. The man who preaches Christianity to Christians is a hero. The Herald begs leave to extend the compliments of the season to Father Hunt- friends, i. e., Dr. Gray and the Judge, as real

The case of Wells against Bundy, in which the prosecution virtually admitted the truth of the libel by declining to try the case, has given cause for a large amount of newspaper talk in the New York and Brooklyn dailies, and this has extended to other cities. The agitation is doing good. It is clearing the public mind, strengthening weak-kneed, goody-goody Spiritualists, making the voca- thing was going wrong at her hotel. "I see tion of the trickster more precarious and the life of the fanatical dupe more and more unendurable. All things work for good.

The twenty-fifth annual meeting of the Illinois Press Association will be held at Peoria, Illinois, on Tuesday, Wednesday and His only mode of advertising is by giving it away. Thursday, February 18, 19 and 20, 1890. A Postage, 2cts. Judge for yourself. Mention this. very interesting programme, commemorative paper. of twenty-five years of journalism in Illinois. will be presented. At the close of the meeting members of the association will go on an excursion to the City of Mexico, leaving Peoria on Friday morning, the 21st, returning in two weeks from that time.

# Montreal Letter.

To the Editor of the Religio-Philosophical Journal.

A social gathering of Spiritualists took place on Friday evening the 27th of December. After some felicitous remarks by John Withell, Esq., the guides of M. G. W. Waldered by the two Misses Withell, Miss Emo, Miss Fenner and Mrs. Wanless, and by Messrs. Jno. and Jas. Withell, Turnbull, Walrond, R. Walker, White, and others. A most enjoyable evening was spent by one and all. Refreshments under the supervision of Mr. Thompson were served during an interval in the programme. Thanks are due to those who contributed to the entertainment.

. The temple was crowded at the 3 o'clock

A New York city lady of refinement and service on Sunday afternoon when the spiritguide, "Hamadies," controlled Mr. Geo. W. Walrond and delivered an eloquent address etc., were handed up at the close of the address, and answered in a most impressive and logical manner to the satisfaction of the audience in general, several of whom expressed their gratification to Mr. Walrond at the close of the service. Enthusiasm is on the increase in Montreal.

G. W. W.

Judge J. W. Edmonds.

To the Editor of the Religio-Philosophical Journal.

In the ranks of early investigators few, if any, stand out more manly and nobly in an unpopular cause than does the late John W. Edmonds. True, there are many who suffered in various ways who properly required as much courage as was shown by the judge, who it will be remembered was retired from the bench on account of prejudice against him, growing out of his outspoken belief in spirit intercourse and communion. An honest seeker, his aid was freely and justly given to every phase and variety of mediumship, and many indeed were the claims upon his time and patience by those who sought to know, if they possessed a spiritual gift, how to develop it. Never wearied, he would, to the best of his ability, use every mean and his possession to get the sealer mean and sure individual growth and development.

I distinctly remember how I shrank from heard, was a highly developed medium. I felt there was little in my gift of writing that would interest him; however, once seated, his friends came in numbers, each identifying himself beyond question. His spirit wife usually presented herself, introducing others, who had made his earthly home all that man or mortal could desire. " come," said the spirit wife, with three great blessings—"wife, children, and friends."
These evenings with the judge covered a number of years, as long as he was able to go from home. It gives me great pleasure to recall those days, and memory brings back in full view the sacredness of the hours which found Judge Edmonds patiently waiting the welcome which he knew awaited him when he joined his circle of faithful attendants. He never expressed any disappointment or regret at the non-appearance of those, perchance, who were best beloved, but passive and dignified he seemed to say "Lord, send whom thou wilt." He felt that the greatest demand of his soul was satisfied in the convincing evidence of the whereabouts of those who had gone before him. Death to him was no longer a leap into the dark unknown. There was no frighful shadow which his light and faith could not illumine. Although a great sufferer he begged his old friend, the late Dr. John F. Gray, not to give him an opiate however excruciating the pain, as he preferred to be, if possible, in possession of his senses when he passed away. Judge Edmonds regarded it a mistake on puffs about their wealth and virtues, and | the part of Spiritualists to attempt organization. Spiritualism, he averred, was "to all—it matters not where they worship or what religious creed one may accept, it can are not fools, and therefore it would seem | in no way interfere with the fact that spirits can communicate." The best proof of this for him was contained in the bible. "If," said he, "Spiritualists have larger faith, and greater: evidence of immortality they cannot take it to a better place than the Evangelical churches, who need the quickening influences of renewed spirituality to brighten the waning fires of their rapidly declining power so plainly seen as they exist to-day.'

Always consistent, fair, and honorable in his dealings with his fellow men, so was he in his long and careful search for the truths of spirit intercourse. He never regarded it as a mysterious phenomenon beyond the comprehension of the simplest mind; on the contrary, he looked upon it as another of the many ways employed by the divine Father to to Judge Edmonds, the dwellers of the epirit life were so real and tangible that he assured me he never felt or thought himself alone. He frequently related conversations which had taken place with the invisibles, in which prophecies of no mean moment had been given-prophecies of events which were sure to follow, although no possible present con-

dition could have foreshadowed them. As I have said, my memory dwells with unfailing pleasure on those delightful seasons. and in fact I had come to regard the spirit friends who gathered with my two old and as objective as were they by whose presence they were attracted. One evening while living in the Cary house, Lady Caithness was to accompany Dr. Gray to join the Juige for an evening with the spirit friends. A pleasant time was expected, as Lady Caithness possessed a fund of experience known to be very interesting, which she very kindly narrated. My visitors were very harmonious, and our séance promised satisfactory results, when Lady Caithness became uneasy, declaring the cause to be an impression that somemy husband in danger; I must go." Dr. Gray

Have You Catarrh? There is one remedy you can try without danger

(Continued on Eighth Page.)

Literary Note.

The recent change in the New York Ledger is very significant in that it presents for consideration the interesting question, what is the most popular periodical literature of today? Instead of a large paper of eight pages such as it has been in bygone years, the Ledger is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories "to be continued in our next," ite columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. There is another change in the Ledger, the object of which is not so apparent. While the quality of the paper use is more expensive than formerly, and the cost of illustrations has been greatly increased, the price of the Ledger has been rond gave the invocation and an oration on "Sociology." During the evening a variety of songs readings and recitations were renof songs readings and recitations were renmoving cause for this reduction of price, it is certainly a change that is greatly to the advantage of the Ledger's vast circle of readers.

Patients treated at their homes. Address for JOHN K. HALLOWELL, Magnetic healer, 31 N. Ada Street, Chicago, Ill.

Stanley reports an Atrican forest covering 246,-000 square miles and it is only a small part of the forest region, in which hundreds of thousands of natives are living. They have habitations in the branches, to escape floods.

# The Fall of the Christians:

An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sangdinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



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Herbert Ward, Stanley's Companion.

Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in Brilish America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous cance trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Bussian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps. This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manœuvres to evade the consequences of their conduct.

# Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett. Mrs. Margaret Deland. Mrs. Florence Howe Hall. Mrs. Madeleine Vinton Dahlgren. Mrs. Harriet Prescott Spofford. Mrs. Emma Alice Browne. Mary Kyle Dallas.

Marion Harland. Clara Whitridge.
Judge Albion W. Tourgee. Marquise Lanza.

Robert Louis Stevenson. Anna Sheilds. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne.

Rev. Dr. H. M. Field. M. W. Hazeltine.
Thomas Dunn English.
George F. Persons. Coll Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. Prof. J. H. Comstock. James Parton. Harold Frederic.

The Character of the New York Ledger.

Robert Grant.

Prof. W. C. Kitchin.

The New York Ledger directs its efforts towards crowding out that trashy and injurious literature which is poisoning the minds of American youth. The Ledger appeals to the intelligence of the people, and depends for its support on that taste which prevails for innocent and amusing entertainment and healthful instruction. The Ledger will contain the best Serial and Short Stories, Historical and Biographical Sketches, Travels, Wit and Humor, and everything interesting to the Household.

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For the Religio-Philosophical Journal. SKELETON LEAVES.

BELLE BUSH.

INFORMATION ON VARIOUS SUBJECTS

O fairy-like, delicate, beautiful leaves, That the magic of art with dexterity weaves, I have gazed on your forms and remembered them

Till I feel in my heart the quick pulse of a song, That leaps into life like a musical rill

That winds down the slope of a neighboring hill; Now over rough rocks, see, it eddies and whirls: Thus thoughts, to my soul, come like clustering pearls,
And dissolved into music, go singing along,

Flinging light o'er the trace-marks of sorrow and

Delicate leaves! beautiful leaves! A new inspiration my spirit receives In the joy of your presence, O Skeleton Leaves!

Here's the leaf of a maple that fluttered and swayed On a spray where the wild equirrel chattered and played; Here's the gnost of a thistle that toyed with the breeze, And nodded its head to its lovers, the bees,

Then blushing, looked up to the giant of trees In whose boughs piped the winds that swept over the seas: Here the fern and the willow their graces combine And the laurel and creep-myrtle sweetly entwine; Though dead, yet in beauty they rise to my view, Still perfect in all eave their emerald hue. Delicate leaves! beautiful leaves!

When I look on your beauty, O Skeleton Leaves! No longer way-weary as worn with the strife That comes in the march as the battle of life. My soul spurns the earth like asky-loving lark, That with its own music soars out of the dark And up in the regions where beauty is born

I dream of a cottage with rose-shaded eaves

Dips its free wings in the light of the morn.

I quit the dull scenes of my labor and care,

Thus, flinging gay songs on the tremulous air,

And again, in my fancy a frolicsome child, I climb the steep mountains or roam thro' the v Delicate leaves! beautiful leaves! All sounds that disturb me, or discord that grieves, Are hushed in your presence, O Skeleton Leaves!

Emblems of purity, gossamer forms, Light bath not made you, but darkness and storms; For ne'er in the smiles of the summer alone Could ye to such marvellous beauty bave grown. Whilst winds have rocked you, and death and decay Have mournfully said to you, "Passing away,"
Ye have withered, and faded, and languished in gloom;

But up from the shades that envelop the tomb Ye have risen again to a newness of life, Whose whiteness was won from the waters of strife. Delicate leaves! beautiful leaves! A new aspiration my spirit receives, In the light of your presence, O Skeleton Leaves!

It is to be like you while here upon earth,-Like you in giving forth lessons of worth. But, ah! while I ask it with faltering breath And pray to be like you in life and in death, A voice of response seems to rise from the vase. From each leaf that is saying, in beauty and grace, O spirit, if we in our limited sphere In such wonderful brightness and bloom may ap-

Oh, what may not thou, the immortal, become, In the radiant bowers of an infinite home? Delicate leaves! beautiful leaves! A lesson of wisdom my spirit receives In the light of your presence, O Skeleton Leaves!

Like you we must fade, if like you we would shine. Nor fear to be wounded, or torn from the vine; For our souls must be bleached by the winds and the storms.

And made white with the truth, like your beautiful forms. Ah, then, where the fountains of grief overflow, And we know that the flowers of our love lie below. Let us hope while in darkness and death they re-

They may lose every trace of mortality's strain, And arise to a life that fresh beauty receives From the waters of strife, like the skeleton leaves! Delicate leaves! beautiful leaves! I charish the lesson my spirit receives And rejoice in your presence, O Skeleton Leaves!

# Belvidere Seminary, New Jersey. OUR SPIRITUALIST CONTEMPORARIES.

Alcyone of January 1st, says: The RELIGIO-PHILOSOPHICAL JOURNAL is devoting much space in advocacy of organization among Spiritualists. A good effort; we need it and must have it before we can make our power felt through the country.

The Two Worlds (Manchester Eng.) of Dec. 13, under the head of "The Church of the Spirit: A Sign of the Times," says: For some time past the RELIGIO-PHILOSOPHICAL JOURNAL has opened its columns to a discussion as to the desirability of union amongst thoughtful, earnest, and philosophical Spiritualists. Many letters have been published, all indicating the growing desire for some method of rational, united, and organized action. We are pleased to note that in America as here this is rapidly becoming the question of the hour. Spiritualism is passing through a transition, and Spiritualists are arousing to a sense of their responsibilities, out of which will grow the Church of the Spirit for the uplifting of humanity.

Medium and Daybreak. "A fuss is being made in the newspapers from time to time about the danger of catching disease from kissing the Bibles used in the law courts, that may have been kissed by thousands of dirty lips. We have gone through this silly formality many times, but never once kissed the book. It is not usual to do so. A pretence is made to do it, but the act is seldom accomplished. The legal oath is the most meaningless ceremony that could be suggested. It does not cause people to speak the truth, nor does it prevent lying. It is done because it is the fashion to require it."

Light of London copies excerpts from an excellent article in Psychic Studies, on "Our Relations to the spiritual world." The following is one

"If the knowledge that the loving eyes of a mother or father, a beloved child or a companion, are watching us with tender solicitude is not a restraining influence from evil courses, and an incentive to a higher, purer life-is not an influence for goodthen, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who—by the exercise of their own reasoning powers—bave rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatit is possible to conceive of."

istence that clings blindly to the past, with no at at intervals, until recalling the incident noted above tempt or intention to allow its communicants to she inquired if it was the spirit of her husbaud; no think independently upon religious things, is the answer being given she inquired if it was her broth-Roman Catholic, and the creed of that church is simhis presence she asked many questions which were ply crystallized ignorance enthroned in the Pope answered by noisy demonstrations for yes, and si-If you are a good Catholic you must accept the interpretations of the Church in all religious matters

with facts or abhorrent to enlightened reason, you are not allowed to entertain a questioning opinion. It is only by this ex cathedra enforcement of its dogmas that the Church of Rome is able to subject to its domination the ignorant masses with which its membership is mainly composed. Such domination is no doubt better for many persons than no sense of moral or religious accountability at all. In fact, it would hardly be wise in any collightened community, for the priest to release the strong grip he holds upon the consciences of a multitude of men and women. Hence, as much as we disclaim all censorable or domination of religious opinion in ourselves, we are entirely willing to see such domination forced upon others—upon all who need such restraints and checks upon their undeveloped spiritual natures. Until one can walk alone without trenching upon the rights of others, he must be held by the restraints of the law, or the shackles of the Church. Therefore, before we pull down the Church, we should build up the man.

Carrier Dove. The ingeniousness of women is proving a great aid to those who must be self-supporters. The alacrity with which they see an open ing and make a business is, well-as quick as women. The "seminors" of the city are good examples -women of education who post society women on current topics-literary, political and scientific-enabling them to converse intelligently. In London a number of women are serving as guides. They are a wonderful improvement onthe usual parrot-like type. The general governess is becoming an institution at summer resorts. She takes the children off the parents' hand by the hour, and not only makes them happy and gives the mother rest, but earns a good salary by it, too. A clever young girl with a camera picks up points here and there which the artists and the illustrated papers, buy, Another the artists and the illustrated papers buy. Another clever girl discovers that she can become a caterer; perhaps she only makes cakes, perhaps serves whole meals and thus earne a livelihood. Another who paints on china huys a kiln and fires her own and her neighbors' wares. The sum total of the women earning comfortable incomes in these odd ways

# A New Organization.

is very large.

to the Editor of the Religio-Philosophical Journal: In the ages past, the leaders of the multitude sought control and power by collecting men together and forming them into large armies, with which they invaded the territory of other people or nations, and compelled them to become the subjects of the conquerors. The power of unification was likewise used and adopted by the earlier religious leaders, and especially by the Catholics—they have been for a long time an immense power in Europe as well as in Central and South America. In the United States the Methodists have also become, by their system which they have adhered to, a great religious sect who could, if desired by them, exert great influence in the government of this country. Now we see a new attempt on the part of the Congregationalists to obtain unification with all the young men in this country, having the taking name of "The Young Men's Christian Association." This movement is to be a general one all over this country, at least. They are holding conventions in Maine and other states. These young men's orthodox Christian associations will not allow that any other sect shall have anything to say about the subject of management or control, thereby shutting out all other sects. What i and approval of the divine spirit. do they mean by that unless they, the orthodox, mean to have all the young men in the country enlisted under their banners? They are willing to receive money from all sources but not dictation of direction; they don't want any interference with their plans or purposes. This is the same spirit of exclusiveness that prevails with the Catholics when they demand that the school money paid by them in taxes shall be received and paid back to them for the support of their parochial schools; they even go to the extent of supporting their parochial schools without this payment back by the towns and cities. The Catholic leaders tax their people to build expensive churches because they find that the people hold these edifices in great veneration. The Young Meu's Christian Association is adopting the same plan, and propose a \$40.000 temple in this city

Members of religious sects cling to their opinions with the same, and even greater tenacity than the members of political parties, who are following their leaders wherever they may lead them, believing that they are doing their duty. Political as well as religious wars have stained the green earth with buman blood to an extent that has filled the earth with dismay and horror. Human nature being the same, how naturally these members of the orthodox churches, with all the youth they can rope in through the machinery of the new plan, by conventions and alliances through the whole country, wil seek to become the great power that will rival the Roman Catholic Church. Must we have in this now great free country two great religious parties compounding with the two great political parties, drowning out all the right of private judgment and ruling with a rod of iron the individual who wants to exercise his own private opinion?

Consolidation is playing its part in controlling the legislative bodies and the people are having their ballot paralyzed by these moneters who are springing up out of the ground, hydra-headed and with hoofs and horns. "The price of liberty is eternal vigilance." is as true in these times as ever before. Organization is a great power and a healthy one when it is exerted in the interest of the people, but, when it is used for the benefit of the few and to oppress the masses, then it is an enemy of the

The letter and spirit of the Constitution of the United States is for the toleration of all religious and all the diversity of their belief and worship, and against church and state. This feature of this organic law is the great barrier to despotic control such as the union of church and state would furnish. The Protestants, with their varying creeds and beliefs, have preserved the United States from the control of a single, overmastering, religious power ever since the formation of this govern-H. B. MAYNABD. ment

# Shaken Up by Spirits.

To the Editor of the Religio-Philosophical Journal. Here is an account of spirit return related to me by an old lady friend and relative for whose truthfulness and reliability I can vouch. At the beginning of the war, her busband and brother had enlisted for service in the Union army, the former as Sergeant in Company D., Twenty-Sixth Regiment of Pennsylvania volunteers, the latter as private in the Eighty-Eighth Regiment of Pennsylvania volunteers. One evening just previous to their departure for the front, a party of friends were assembled in Sergeant F.'s house, when in course of conve sation the then little understood) subject of Spiritualism and particularly that of spirit rappings was referred to by my father, who was then interested in the subject. After some incredulous remaiks by the company, Mrs. F.'s brother turned to F. and j kingly said, "John, if either of us gets killed we will come and shake her bedstead like the "Old Harry," to which F. laughingly assented and Mrs. F. protested that such a serious subject should not be lightly spoken of.

They went to the front and the night after the battle of Fredricksburg she dreamed of her brother being horribly wounded, and the next day, while standing in the market house, she felt something pull her dress first on one side then the other, and finding no visible cause, accused her neighbor market-woman of doing it, but was soon shown that such a thing was out of the question. The woman then asked her why she acted so queerly at times, having noticed the manner in which she was pulled about when it occurred to her to associate the dream and this pulling with some accident to her husband or brother, which view was condemned as ridiculous by her neighbor.

A newsboy came along just then crying an "extra;" she bought a paper containing a list of killed and wounded of the battle mentioned above, and to est incentives to the cultivation of nobility of living her relief the names of her hushand and brother

were not mentioned. stead was violently shaken—no cause being visible— Golden Gate. The only Church now in ex- and continued to be shaken more or less violently ceived a very pronounced shaking up and a sensa-tion as of cold air blowing upon her face, three from Alpha to Omega; no matter how inconsistent | times in succession, and then quiet was restored. F.

was wounded at Gettysburg and came home to recruit his heal h, remaining for some time, receiving in the meantime a commission as Second Lieuten

The Sunday previous to his departure for the front to be mustered as Second Livutenant (still using crutches, not having recovered from his wounds) he expressed a deeire to visit a spiritual circle, and in company with Mrs. F. went to Front and Laurel streets, Philadelphia, where circles were held. While there, a medium came to Mrs. F. claiming to be controlled by her brother, in proof of which he reminded her of her dream saying he wasn't killed outright at the battle of Fredricksburg but lived long enough to think, and of her; she asked him if he was bappy, and if there was any one else in the room that he knew, the medium turned to Mr. F. and said "yes, one near and dear enough to be a brother," and stepping to F. grasped his hand and said, "When the smoke clears away, if one of us is spared he will look for the other." F. was astonished as this was the manner in which they always parted previous to entrance into battle.

Another medium, claiming to be controlled by Col. E. D. Baker, came to him and addressed him in substance as follows: "Comrade, for I see by your straps you are one of us, you will soon be able to realize what I now do, what it is for those who have gone on to communicate with those who remain."
F. interpreted the Baker message as a reminder of his approaching end. Mrs. F. tried to make him think that he was wrong but it left him in a deep feeling of uncertainty and it turned out that he was correct, as the journey to the front was too much for his weakened system, and he reached there only to be sent home in a dying condition. After suffering greatly he passed to the higher life. Mrs. F. is now a member of the Seventh-day Ad-

ventist Church, and not withstanding the efforts of some of the church people to show her that the experiences in the above line were the work of Satan, she resists the idea, for she has had nothing but good and truthful instructions given her by the spirits, and says that Satan's business is not to do good. There are other incidents in her life that I hope to place on record, and those above mentioned can be corroborated by her children now all mar-ried and settled in this city.

It is strange how some good people hold to the "satanic idea" and look for the second coming of their Lord and Savior; now if I were inclined to be mystical, I should say the day of the second advent was here, using the account of the spirit out-pouring of the apostolic times as a fact, the people of that age not being able to see the truth and light -then I would say, the provable fact of spirit re-turn, coming in an age when the people are capable of understanding its true import, was a good proof of the second advent of the Savior of men, for such Spiritualism is, when correctly interpreted, being the regenerating influence or the truth, which, combatting error successfully, places man in a position

to more fully realize his true station in life. After two and a half years of sickness, often seeming to touch upon the other shore, having experi ences confirming my belief and knowledge of Spiritualism and enjoying the spiritual food offered by the Journal, I can truthfully say Spiritualism sustains in the hour of trial, comforts in affiction, and improves with age. It is the truth and there fore God's word to me. To all who doubt I would use the old saying "Seek and se shall find;" if anything is worth having it is worth seeking for, and if sought for earnestly and with good intentions, it can be found. God's word is the truth; therefore, seek ye the truth and you find peace, joy, comfort GEO. C. RUDY.

## Philadelphia, Pa. ? ?? and Phantom Photographs.

To the Editor of the Religio-Philosophical Journal. What have we to encourage us in this our day? The history of man is in great part a dark picture. What prehistoric man was we know not, but the old man of to-day discovers evidence of progress since he was a boy. What is now stimulating thought in the direction of sympathetic appreciation of human needs? Why are humane institutions multiplying, and why is human as well as animal suffering being more carefully considered? Is it the growth of spiritual elements? Aud, if so, is not that the reason why the doors of heaven are being opened and angels are ascending and descending upon the ladder of time? Why have we kindergardens, nursery houses, humane societies and asylums for the poor and destitute? Why have we noble hearted women who establish and sustain the nursery houses where mothers can leave their little ones while they fulfill their daily task of complica ted duty? Why are there houses provided with nurses whose souls are so imbued with Christly love that they can plant the seeds of purity in infant soil? What evil is there which cannot be traced to its cause? How and when are evils to be, overcome? Do parents realize how much less it is than crime on their part to allow the child to be their master? How quickly will most children become so if weakness or misdirected affection allow it. God Almighty has laws, the violation of which are followed by natural and legitimate effects. Infinite wisdom ordains, and infinite justice demands. Do children inherit their characteristic qualities? I am told that in the interior of West Virginia and also in Kentucky there are communities where family fends have existed for generations, and children are trained to think and feel that any member of the opposite family is an enemy and their duty is at all times to inflict all the injury they can upon them or theirs. A ten year old boy would lay in wait, with rifle in band, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet firesides of families where spirit loveliness is found. Did the children of each chosee who should be their parents. or their earthly surroundings? The child at birth knows no more than the kitten. It has attributed the kitten has not and cultivation and growth enables him to grasp the elements and use them for his purpose. "Just as the twig is bent the tree's inclined." Storms and hurricane blasts may often cripple and deform, but they serve as often to give strength to root and branch. What is and what should be the manifestations of spirit power? Some years ago I was relating to a pious friend some things that were daily occurring in my family, when, lo! I was repelled with the assurance that we were in league with the devil. I told him that human faces would appear clear and well defined upon the white window shade, and often on any white muslin. This photographing of faces in presence of my dear departed wife was very common. We of ten recognized these faces as of some whom we knew before they died. They were so clear that their teeth and color of their eyes could be distinguished They would fade away quickly when we had examined them all we wished. Our spiritual society at Saratoga Springs, my former home, is experiencing a little depression at the present time. Prosperity is not always within the reach of societies or inqi viduals. But from our weakness often comes our

# The Way They Do in England.

Ceredo, W. Va.

PETER THOMPSON.

A gathering of representative Spiritualists in Lancashire, England, lately gave Mr. J. J. Morse a hearty welcome back to England. There were several addresses and Mr. W. Johnson, who was the first speaker, said the announcement that Mr. Morse was coming to Oldham filled him with joy, for Mr. Morse was a most intelligent worker in the movement, and it was the thinkers they wanted, not the masses. Great progress had been made in Oldham since the time when they had to meet over a stable. They had now a beautiful Temple, and it was their own. There had been a time when it was daugerous to hold a Spiritualistic meeting, when they had to see that there was a window behind the platform, by which to escape if there was a disturbance. Mr. J. B. Tetlow said it was with great pleasure that he joined hands with Mr. Morse in the cause of Spiritualism, for he was one of their best workers. He had corresponded for several years with him, and that intercourse had brightened his life. An agnostic journal had lately observed that Spiritualism was on the right track, which was a nutable sign of progress, too, that Mrs. Besant, who, not many years ago, had been prosecuted for atheism—aye, and persecuted, for her child had been taken away from her—had become a theosophist. He hoped Spiritualism would go on making converts until it had leavened the whole secularist body. Mr. Wallis, sub-editor of The Two Worlds, said the event they had met to celebrate, the return of Mr. Morse to his native country, was a most happy one. He had watched his career in America with great interest, and was pleased to think that he had re-urned a wiser and a stronger man. He had been

wonderfully guided by his spirit friends, and whether or not they had led bim to the promised land he was the better for it. Like the chairman, he (the speaker) believed in unity rather than units, and would like to see more unity and better organization. Their movement was like no other; they had no head, and they wanted none for they were led by their unseen friends in the spirit world. He had never heard Mr. Morse speak without feeling strengthened and refreshed by his inspired utterances, and he had great pleasure in welcoming him to Lancashire in the name of his Lancashire friends. The rising of Mr. Morse was the signal for the entire audience to stand up, and sing the firs verse of "Auld Lang Sine," which was followed by prolonged cheering, led by the chairman. Mr. Moree said of all his welcomes home none had been heartier or more enthusiastic than that accorded him in that beautiful Temple. Whilst sitting there his mind had gone back to his first coming to Oldham through the agency of his friend Mr. Kershaw, who he was beauty to see there that right. who he was happy to see there that night. They had no Temple then, and no such large gatherings as the present one was. He was glad to hear of the progress Spiritualism had made in Oldham, and especially of their lyceum work, which was doing good among the young. The work which had been done there was encouraging as to the future, and he hoped that the present cordiality and harmony would continue. The speaker then related his experiences in the United States and the Spiritualistic work in which he bad taken part. He had addressed large audiences in Boston, Waehington, Cleveland, Chicago, and San Francisco, those in the last-named city ranging from 900 to 1,200 persons. At Cleveland he was presented with an American: flag, with an inscription, which he had great pleasure in showing as a message of fraternity from their brethren across the ocean. He thanked them cordially for their kind reception. The unfolding of the "stars and stripes" elicited a burst of applause, after which the meeting closed with a vote of thanks to the chairman, the speakers and the entertainers.

## The Wells Waterloo.

To the Editor of the Religio Philosophical Journal. Since reading the report of the war waged by the Wells' badly worsted Napoleons, I have been trying to appear dignified as usual but find it useless. One can not hold himself down by the boot-straps, aiways, after inhaling nitrous oxide. Since the commencement of that farcical action, I have eagerly watched for its termination which I thought would come out somewhat as it has. Heavens! what a come down! I still retain the old copies of some of your contemporaries in which I find that "Col Bundy can't always keep away from New York," and how "he would be caught and impaled on the highest picket of the Wells cabinet when he should appear." Well, he did appear; the complaint was reluctantly served and cheerfully was service ac-

I have had sufficient faith in the editor of the JOURNAL from the beginning to feel assured that he did not publish idle stories against frauds. A lifelong experience in the legal profession softens my heart towards the unfortunate position of plaintiffs counsel—a hopeless case to be gotten rid of. The quiet, and racy tact of defendant's counsel bubbles up through the heavy covering of the stenographic report and the lapse of time, and one can almost bear the familiar flutter of triumph as if the ear were placed in the very focus of a giant telephone. Well, that is over with—what next? Will the show move majestically on, crushing out the brains of the feeble minded the same as ever? Will your contemporaries go on advertising frauds, building them up just the same as ever? This helping frauds along by condoning their crimes seems lower than bold and downright advocacy of evil-doing. There are some things which we, the readers of the Jour-NAL, should reflect upon often. For instance, suppose we had read all the other so-called spiritual papers for the past two years and had not read the JOURNAL, and had believed what they told us, would we not think Mrs. Wells, Mr. Bridges, Stansbury, Sawyer, Fairchild and dozens of other thoroughly Well exposed frauds to be honest mediums? What

a deplorable condition of thinge! I met a good old lady a few days ago who believed all of these pretenders good mediums and not a fraud among them. Of course she thought the JOURNAL a materialistic paper. Well, three cheers B. R. ANDERSON. for the JOURNAL Concordia, Kan.

# Flying Notes.

To the Editor of the Religio-Philosophical Journal. I spent the first three Sundays of December in Willimantic, Ct. A steady devotion with no enthusiasm pervades that town. The Spiritualists own a fine church, have choice music, a lyceum, sociables, etc., and pay all bills promptly, but they do not enthuse or enlarge. Mr. and Mrs. Storrs g ve free readings, tests, etc., which gave some impetus to the cause and social interest. Sarah Byrnes follows me there. An Episcopal clergyman advertised to speak on the evidence of the divine authority of the Bible. It was weak as diuted water. An hour devoted to wearying ceremonies and fifteen minutes to the advertised theme. But that was too long for the matter it held. Meriden, Ct., engaged my thought one evening. A faithful few are holding the fort in that mammon worshiping city. High inspirations are not suited to such places, but a few appreciate and grow. The rest may catch a little of the light thus reflected. A short call at Binghamton and Oswego en route via the Erie, westward and I dropped down at Waverly, speaking Friday and Sunday evenings.

Waverly is a spiritual Mecca. Choice souls "keep the lower lights burning." Death has reaped a liberal harvest among the leading Spiritualists in Waverly and the gap does not fill up. O. H. P. Kinney, Dr. Weaver, O. H. Green, Father Hubbard, Samuel Howell, Mrs. Bocklyft and many more have passed away since I first began work in Waverly, and the harvest goes on. But the faith remains clear and comforting, and circles are frequently held, also meetings, festivals, etc.

A short call in Elmira and then I sped homeward, arriving the day before Christmas. I made brief visits in Elmira among the stanch and true, such as Fred M. Chase, Mrs. C. R. Abbot, Richard Hall, etc. But I am sorry I cannot report active progress in Elmira. They do not appear as prosperous or happy as when I left them three years igo. Bickerings, blight and bitterness prevail. Sorry, but time will heal, experience educate, and LYMAN C. HOWE.

# Question for Dreamers.

To the Editor of the Religio-Philosophical Journal.

It has been stated that there is no instance on record where the living have dreamt of the dead as being dead, but that they have always dreamt of them as alive. I would like to hear from others. Will you have the kindness to ask through the columns of the Religio-Philosophical Journal for instances of dreams where the dreamer has dreamt of the dead as being dead? GEO. H. JONES. New York City.

John F. Willett of Spanish Fort, Texas, writes of some interesting manifestations in his own family. He would like to correspond with any Spiritualist who would like to go to Texas to buy

Helen G. Thacher writes: I heartily congratulate you on the result of your libel suit and hope it may aid all fraudulently minded persone to return to honesty and good lives. It is really lamentable that in the ranks of a belief so gloriously grand there should be found so much treachery; that it should not be left untrammeled by fraude and fakes for the bein and happiness of the human family. Let us hope that education, with eternal vigilance, will at length bring about a desired millennium Winnebago City, Minn.

out successful from your trial against Newton and the Weils gang, as well for yourself as for the good influence it will have in purifying the cause. I am more than pleased with the advance you have made in the line of spiritualistic organization. You have expressed the views I have had for a dozen years past. No doubt you have set the ball in motion at the opportune time. Without just this united front in solid organization we can present to the world nothing better than a rope of sand with neither prestige nor adequate influence for good. North Dover. O.

Notes and Extracts on Miscellancous Subjects.

Deep blue, Bokhara mourning. White, emblem of "white handed hope;" China. Pale brown, with withered leaves; used in Per-

Grayish brown, earth; Ethiopia and Abyssinia mourning. Scarlet, mourning color occasionally worm by French kings.

Black expresses privation of light; worn throughout Europe. New York's elevated roads carried 179,000,000 passengers during the past twelve months.

A Baltimore man has been convicted of stealing a lot of gold-filled teeth from the museum of the uniniversity. Yellow, the sere and yellow leaf; Egypt and Bur-

mab. In Brittany widows' caps among the peasantry are yellow. Purple and violet, to express royalty; mourning for cardinals and kings of France. Violet, color for

mourning in Turkey. At the Baptist fair in Flint, Mich., which is now over, the spade with which ground was broken for the new paptist church was sold for \$210.

A company interested in the propagation of the buffalo has secured a large tract of land in Utah, where a herd of bison will soon be domiciled.

Redheadville is the name of a flourishing settlemeut in Ousego Country, Michigan. A family of redheads gave the place its auburn appellation. Some hunters near Bowen, Ill., wounded a big bald eagle and captured it. The bird is very vicious, and measures seven feet from tip to tip.

The Kohinoor nugget, found at Ballarat, July 27, 1860, at a depth of 160 feet from the surface, weighed sixty-nine pounds, and was sold for \$10,-

No name nugget, found in Canadian Gully, Jan. 20, 1853, at eighteen feet below the surface, weighed ninety-three pounds one ounce eleven penny weights, and sold for \$22,350.

Small jeweled daggers worn in the hair and at the throat have long been favorite ornaments with women, but this winter they are wearing bigger ones stuck boldly in the belt.

The choir of a church on Long Island had to get along Sunday without the accompaniment of the organ, thieves baving carried off the instrument dur-

ing the previous night. The largest suspension bridge in the world is the one between Brooklyn and New York. The length of the main span is 1,595 feet six inches. The entire ength of the bridge is 5,989 feet.

"In a few years," says Mr. Edison, "the world will be just like one big ear; it will be unsafe to speak in a house till one has examined the walls and furniture for concealed phonographs."

Taverns may be traced to the thirteenth century According to Spelman, in the reign of King Edward III., only three taverns were allowed in London. Tayerns were licensed in England in 1752. London was first lighted in 1414 with private lanterns. In 1736 the lanterns were increased to

1,000,000 in number. In 1744 the first light act was

passed. In 1820 gas was generally substituted for Rev. P. T. Stanford, a full-blooded negro born in slavery, in Virginia, in 1859, and converted through a talk with M. L. Moody in 1876, has just been installed as pastor of a Baptist church in Birmingham,

of pleasing appearance. An American amateur recently offered \$12,000 to the municipality of Genoa for the violin of Paganini, which is religiously preserved in the city museum as a memento of Genoa's gifted son. The instrument was made at Cremona by Guarneri in 1709.

The American's offer was declined. Near Rolling Fork, La., a few days ago, the fiveyear-old child of a colored woman was attacked by a wildcat and severely bitten. The mother ran to its assistance and endeavored to beat the animal off. when he tried to carry the child off with him, and did succeed in dragging it a short distance.

The decrine of the English tailor in America is announced by some of the trade journals, and it would seem that there is a reason for the assertion. that he is no longer as fashionable as an American tailor. It has been discovered at last that the conventional English clothes do not fit.

One day recently, not having anything particularly to do, the captain of a schooner lying in Tampa bay counted the number of sharks in sight, and he made the figures 760. As he is cross-eyed and nearsighted he allows that some of the fish must have got away while he was counting and are to be lumped in at about fifty.

A new use has been found for the carrier pigeon in Russia—carrying negatives taken in a balloon to the photographer's. The Novoe Vremya gives an account of some experiments to this end recently made, in which the Czar's winter palace was photographed in the air, the plates being sealed in paper bage impenetrable to light, tied to a pigeon's foot, and sent to the developer.

Belgium is an uncomfortable country for embezzlers. A cashier employed by the city of Ghent, who embezzied 163,000 francs of the municipal cash, has just caught it very not indeed. He has been sentenced to forty years imprisonment and five years' police supervision to follow, has been fined 8,450 francs, ordered to restore the entire sum he has embezzled and will in addition lose all his civil

Sir Frederick Young, who is over seventy years of age, has returned to London after a remarkable journey. During his sojourn in South Africa he has visited the Kaffirs in their kraals, passed a fortnight in the bush without entering a house, interviewed Mr. Paul Kruger, completely traversed the Transvaal and traveled altogether just sixteen thousand miles. He has not had a day's illness since he left England. His journey will stand as one of the most remarkable ever made by a man of his age.

Among the many curious products of Arizona Territory is the small gray chilla seed. The Indians gather it wild in quantity, and, with other edible eeds, vand it from house to house. When used, a small quantity of the seed is dropped into a gobiet of clear water, when they immediately burst open with a curious effect, forming a thick fluid. This mixture is a pleasant, cooling drink for hot weather, having a mild laxative effect. When moistened it is even more slippery than flaxeeed

The king of Siam is a magnificent object in state attire. He glistens from head to foot with jewels worth more than \$1,000,000. It is commonly reported in Bangkok that he has 300 wives and eightyseven children, though the exact figures have never been given to his subjects. He was a father at the age of twelve, and is now only thirty-six years old. If he lives a few years more he will be able to assume the title of 'father of his country." The king is a good fellow, fond of a reasonable number of his children and very kind to his 300 wives. He is a very progressive man and has done a great deal of good to Siam.

Egyptians are said to bear surgical operations with extraordinary fortitude and success. Clot Bey, the founder of modern medicine in Egypt, says: "It requires as much surgery to kill one Egyptian as seven Europeans. In the native hospitals, the man whose thigh has been amputated at 2 o'clock is sitting up and lively at 6 o'clock." Shock is almost entirely unknown, and dread of an impending operation quite an exception. The explanation given for this abnormal physical excellence is the resigna-tion inculcated by the religion of the people; the very small proportion of meat in, and the total absence of alcohol from their diet, and, in general, their regular, abstemious, out-of-door life.

Judge Barrett of New York, has decided that no one can be required to take an oath in court if he prefers to simply affirm. Nor can he be questioned as to his religious belief. He declares it to be an impertinence to interrogate a citizen as to his views of the existance of a deliv. It is noted that this w views, or are honestly in doubt. Judge Barrett is right; it is unbearable impertinence. Every citizen has a right to his own opinions, and he is none the less qualified to testify as to facts. It is equally gratifying to know that in no case need a witness kiss a dirty book, however valuable may be the contents of the volume. Sweeping up the refuse of re-ligious tyranny is no trifling matter. For the Beligio-Philosophical Journal, LINES.

Suggested by reading Joseph D. Hull's response to Bev. M. J. Savage's "The Ebbing Sea," in the JOURNAL of March 5th, 1887.

R. CHIPPENDALE.

The ebbing tide will singing flow, While countless ages come and go; Till earth is weary, parched and old, And can no longer oceans hold. The forces which through boundless space, Have beld the elements in place, May mould the chbing tides to rock, And man's philosophy will mock. This migh'y human tide on earth. Had its beginning in a birth, And all beginnings, grow and tend To an unfailing law-made end. E'en epirite fair, would loveless grow. With endless ages on each brow; When they have served their office there, They how to law and disappear.
The laws which rule the universe, For man will not their claim reverse: He, after death, as now, must be Obedient to law's majesty.

Duarte, Los Augeles Co., Cal.

Microbes in the Air.

Some interesting experiments were made on this point a short time ago by Dr. P. F. Frankland. The air was tested at different places and under different circumstances.

It was found that the number of organisms present in the atmosphere, differed at different seasons of the year, the largest proportion being found during the summer months. In a certain volume of air (two gallons) collected on the top of the science and art department build-

ings at South Kensington, 105 of these micro-organ-

isms were found to be present. This was in the month of August. Indoors, of course, the number is very much greater. Thus, in a similar quantity of air collected at the rooms of the Royal Society during a conversazione no fewer than 432 were found to be present while another experiment showed that from the air of a third-class railway carriage containing ten people no fewer than 3,120 microbes fell per min-

ute on a square foot. Hebrew Schools in the Middle Ages.

Probably most persons ordinarily passing for learned might be questioned on Jewish literature, outside the Bible and its commentaries, without being able to give any author's name, except perhaps those of Maimouides and Spinoza—if the latter can be ranged at all within the circle of Jewish literature, properly speaking. Of the many men of Hebrew faith who, as disciples of the Arabs, devoted themselves to philesophy, poetry, astronomy, mathematics, medicine, and philology, few of the besteducated will be found to have heard so much as the names. Yet there is a perfect galaxy of dis-tinguished Jewish men of that kind, even if we take only the period before the fourteenth century of our era. – Karl Blind in North American Review for December.

N. Blanchard writes: I can youch for the correctiess of your report in the RELIGIO-PHI-LOSOPHICAL JOURNAL of Dec. 14, in which the Supreme (cur ii New York disposed of the suit brough by Mrs. Wells and her dure, Mr. Newton, as I was present at the trial. What better boliday present could the Banner of Light give its readers than copy the entire proceedings? Will brother Colby be kind enough to enlighten his readers? We shall see.

An open secret.--The unparalleled merit and popularity of Dr. Bull's Cough Syrup.

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A Family Train East.

Among the changes recently made by the Michigan Central, the most important is the new Special New York Express, No. 20, which leaves Chicago at 10:35 A. M., except Sunday. This effects a connection with all Western, Northwestern, and Southwestern lines entering the city, and enables passengers from Chicago or any of its auburbs, to leave at a comfortable and convenient hour. For this reason, as well as its admirable through car service to New York without change, it is especially adapted to the convenience of families and of ladies and children. All New York State points are reached the next day, and the hour of arrival at the Grand Central depot New York, 4 o'clock, P. M., enables the passenger to make rail or steamer connection and reach all parts of New York, Brooklyn, and Jersey City and their suburbs, and the sea-shore before dark. The through sleeper to Boston arrives there at 8:30 P. M. The through car leaving Chicago Saturday goes forward on No. 6 from Buffalo to New York on Sunday. City passenger and ticket office, 67 Clark street southeast corner of Randolph, Chicago.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sele and is still meeting with great success For sale at this office, price, \$2.00

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88 Warren Street, New York, will receive the recipe free of charge. Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant

crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon. The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting resulte. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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Hiuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover. 50 cents. For sale here.,

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"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medi-cines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral: On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

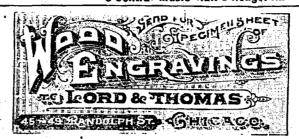
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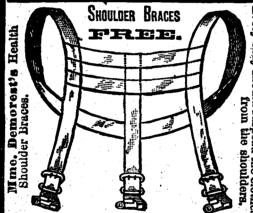
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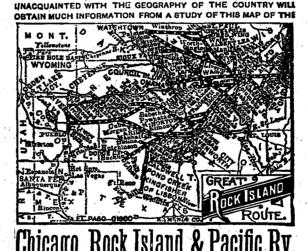
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The Science of The Soul and The Stars.

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tion, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained

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prise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for the work by its friends:

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To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and friend." To the Occultist it will supply the mystic key for which he

has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science."

To all these persons "The Light of Egypt" is the most inportant work of the present century.

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"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theose. phy "-Kansas Herald.

"The work makes a very good counterfold to Theosophic publications"—The Theosophic (India). .: "What will particularly commend he book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Bianatsky school."—San Francisco Chronicle,

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK." Mrs, Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is what she says:

what she says:

We deeply regret that other matters of pressing moment have, of 14te, occupied our columns to the exclusion of these notices of books, pamphlets and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the hoble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abandant quotations from this admirable treatist one which supplies lock his fine suggestive views of planetary cosmogony by the also furnishes a good corrective, founded on the basis of science, lact and reason to the groundless assertions of the cosophy, some of which appear in quotation in this number? Leader. Ele we close this merely preliminary notice that we have been favored with a cony of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Thersophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in owner than his marked could dictate, ends by adding that this book is by Mrs Komma Hardin; e Britten." We trust it needs no op n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for plece of mendarity could only have been nessigned by the writer to add injury to insuit, and compel the editor of this journal to express her regrets that she has not the small st claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to

Ity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of kgypt," and \*x. lain to film the animus with which his comments on the fancastic theories of the day are received by a prominent theosophical journalis:

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, L'ght on the Way, Dr. Geo. A. Fuiler, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of Light m the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting a d throws much needed light upon subjects of vital imp. rance. It is not written like many thesephical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and extainly is uplifting and exalting throughout. Instead of a review we i tend to allow the book to speak for itself and will 

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$8 00. No extra charge for postage. For sale, wholesale and retail, by the RELIGIO-PHILOSOFEL. CAL PUBLISHING HOUSE, Chicago.

(Continued from First Page.) grand church edifice and maintain regular services, including a largely attended and successful kindergarten and Sabbath school, and are treated by press and public with as much consideration and respect as any religions association in the city. The present pastor, Rev. Samuel Eliot, son of President Rliot of Harvard University, though as broad in his theology as any Spiritualist in America, and though he teaches exactly what Spiritualists believe, stands as high in public estimation as any orthodox minister in Denver. Why do not these twelve hundred unorganized Spiritualists go and join hands with these other organized Unitarian Spiritualists, Fifty years ag and help to spread the pure gospel they profess to believe in, and why do they not send their children to "Unity Sunday School" where they would be taught just what they take delight in calling the "harmonial philosophy?" I understand that half of the membership of Unity Society here are Spiritualists, theoretically and phenomenally, and why should they not be? Certainly the theology of Unitarians and Spiritualists is preists, theoretically and phenomenally, and why should they not be? Certainly the theology of Unitarians and Spiritualists is precisely the same. I know of no reason why they should not all be organized in one body and fighting and or the spiritualist is precisely the same. I know of no reason why they should not all be organized in one body and fighting and or the spiritualist in forty years," like the exceptional old orthodox gentlement who then bed God that and fighting under one banner for humanity. orthodox gentleman who thanked God that Certainly this would be more in harmony his religion was free and had never cost him with their principles than to unite with materialists, a union with whom some Spirit-

ualists are now trying to bring about.

I am ready to withdraw my membership from the Unitarian church and join some other if it should appear that a better one exists. If the Spiritualists organize a society that is broader, grander and more efficient in the work of uplifting humanity than the Unitarians, then I shall make haste to cast my lot with them. Though satisfied of the possibility of spirit return by actual demonstration from away back, and though prepared and willing to defend at all times and in all places this soul-elevating and heavenborn doctrine of "guardian angelship," yet I will continue to feel it to be an honor and a privilege to retain a membership in the Unitarian society, to send my boy to its noble Sunday schools, and to listen to the teachings of its unsectarian, broad, and gifted ministry, till a better organization is effected. In that church is the fullest mental freedom. There is no creed but a declaration of the Fatherhood of God and the brotherhood of man. No commands of the church to its communicants except for them to live up to their highest standard of right and do those things which make for righteousness. There are no infallible books, no blood atonement through which the guilty escape merited punishment, no trinity of gods, no endless hells, no ubiquitous personal devil, no total depravity, no wrathful, jealous, avenge-ful and changeable God whose plans of creation were so imperfect that it became necessary for him to be killed in order to thwart the schemes of a fallen angel.

The creed of Unitarians is: There is one infinitely good infinitely wise God -not three: the age of inspiration and divine revelation has not ended, and never will end; Jesus was not God; but a grand, inspired, lovely manseer and prophet, the son of God—demonstrating in his life the possibility of every other son and daughter of God attaining to a like degree of moral development. There is merit in the life, and love, and teachings of Jesus, not in his blood and death. Wrong doing brings suffering to the transgressor for his reformation; there is punishment in the Spirit-world as well as in this: but it is corrective and reformatory, not vindictive and endless. There is no death of the soul. Endless progression is the order of the Universe. Man must do right for the right's sake. Be temperate, be truthful, be just, be merciful, be good; "Do unto others as you would that others should do unto you." Open up the others should do unto you." Open up the windows of your soul heavenward; quicken your intuitions, invite and enjoy the spiritual baptisms and blessings which will flow in upon you, and thus build up character, for when so builded there is no power in the boundless universe that will or can prevent you from reaping the glorious harvest to which you have sown.

This is Unitarianism; this is higher Spiritualism. Why then should not Unitarians and Spiritualists unite and go forth together under one name and one banner to battle R. A. DAGUE. valiently for humanity? Phillipsburg, Kansas.

# ORGANIZATION.

JOHN M'DOUGALL.

It seems that none have objected to the "Fatherhood of God and the Brotherhood of Man." your motto for unity and organization, for, as Artemus Ward said, "to ignore these relations would be to confess us all orphans, (but for our mothers-in-law), and as without any expectant poor kin." Some have suggested what is implied in these kindred ties, the immanent presence and oft communion of spirits, in which at sometime, all religions have found the reasons of their existence-suggesting that the spiritual, which comprehends them all, is supremely one, where it is not merely spiritism.

With pure lives, it may suffice to subordinate advanced opinions to the logic of facts in those self-avident, fraternal connections, recognized, not as articles of belief, but as intuitional truth, in which ours differs from all religions which are founded only on faith, that is, the confidence in some things not known, and of others barely hoped for.

As to the desirability of organization. As often said, it were more difficult to show that any great end had been attained without, than easy to raise any rational objection to it. All arguments opposed to a spiritual re- dare not. I could not go on living if I public, were in times past, used by kings and rulers without avail and against what is our present successful civil one. But as the family relations cannot survive the lack of pecuniary support, much less could so large a body as ours would be.

St. Paul, the first organizer of Christianity, without a family of his own, declared they were worse than infidels who did not support their own households. Then how much greater the sin of our indifference to an organized aggregate of our spiritual ones.

The first Congregational organization, found in history, was that of the Israelites, and it was supported by "tithes of all." The nearest and most successful imitators, financially and otherwise, are the Catholics, Presbyterians, Mormons and modern Jews, the most liberal supporters of their own churchby organization and a liberal financial policy to spread Spiritualistic knowledge, abreast as it is, with the enlightened pro-

gress of the age. Then let our most practical people organize on a common-sense and business basis, to go into special associations or theosophies for self culture or equipment, or who choose

to remain as they are can do so, with due appreciation, whilst remaining on the same spiritual plane as opposed to the more animal one. It is not the peculiarity of our views that causes other religionists to ignore us, but that we have not possessed the wisdom or converge to support them. Catholics and or courage to support them. Catholics and Jews, whose tenets and practices are further from orthodoxy than are ours, are tolerated and respected because they are united to bravely protect and advance them, as was lately instanced in the gratuitous invitation to, and politically enforced attendance of, our government upon the late Catholic lib-

Fifty years ago the Reverend Dr. Ely gave a new impulse to Presbyterianism when he said to a graduating class of its clergy, "Young men, you have heard of old that knowledge is power, but I say to you now, that money is also power, and for the spread of Christianity, get money." It was the last wise Leo who said to the Roman propaganda, orthodox gentleman who thanked God that

one dollar. Whilst boasting of our seven millions of poselytes in forty years, we have not contributed one million dollars for what we call the cause of all causes. Lately the Methodists raised, instanter, one and a quarter millions for missionary purposes for one year alone. Nor have we self-builded one odists raised, instanter, one and a quarter millions for missionary purposes for one year alone. Nor have we self builded one hundred temples, nor enough tents to shelter a tithe of our spiritual nomades, virtually "without a habitation or a name." Some Spiritualists say it is impossible to raise money as do the doxies, without their warm belief in hades to enforce collections; and to spiritualism. The great tidel wave the rise of the coming day.

Clairvoyance, magnetism, all the varied and wonderful psychological faculties and powers of "the spirit in man which giveth him understanding," when thoughtfully appreciated, will give us needed self-knowledge, and fill us with a new self-reverence. illustrate, refer to modern revivalists, who

any social, secret, political or business asso- from the soul of man to the Soul of ciation; and our ability has been manifest in. Things and pour a flood of white light on the Aladdin-like fortunes and wonderful successes of spiritualistically influenced Wards. Vanderbilts, Handfords, Morses, Edisons and others, living or dead. Why is it, then, that most reverent aspirations. In some late with such examples we are all so derelict in the adequate support of Spiritualism. But to "The fact is, Unitarians are beginning to the remedy. Is it not mainly in the reformation of our media, lecturers, writers and editors who have done all heretofore, in their beginning now to teach our people their sins of past omission as to organization and contributions, and for us all to hold up their Those editorials further say: "The Puri-hands whilst they bless humanity and curse tans were not halting and half-hearted in

New Orleans, La.

[From the Christian Register.] Liberal Christianity-Agnostic Novels .-Psychic Research.

G. B. STEBBINS.

Theological dogmatism, claiming to be orthodox and evangelical, puts the authority of Bible and creed above the soul. Liberal Christianity reverses this false method, puts the soul above authority, makes the spirit transcend and judge the letter, and keeps the truth of the past, but outgrows its error, make "the man Christ Jesus" a more marked and central figure, the great exemplar and leader of their—faith,—not as a miraculous and anomalous being, but as an elder brother, rich in spiritual gifts, beautiful in life and death, and arisen to the immortal life. A growing number in the so-called orthodox sects are on debatable land, near the liberal

From our current literature a needed les son may be learned. Our best novels have a purpose. They reflect not only the views of their writers, but the tendency of thought

among those by whom they are surrounded.

Three noteworthy stories by gifted women give us much truth, in the guise of fiction, touching certain views and tendencies in religious matters.

In "Love and Theology," the death of Judge Bunt, the main-stay of a new liberal church in a frontier town, is described. His heart-stricken wife exclaims: "O my dear husband, perhaps it may be true! Oh, if I shall never see you again!" And he answers: "Perhaps, Lucy, perhaps. It is a good world, and, if there is another"-and passes away in the shadow of doubt.

Arthur Forbes, the young liberal preacher, has no word to say in the story, affirming immortality or using the idea as an inspiration. His wife Rachel, still semi-orthodox, has "saved from the wreck of her former faith" God, Christ, and the precious thought that "life and goodness here mean better life and more goodness to come." The liberal Christians are skeptical. She has saved her

faith in the immortal life. In "John Ward, Preacher," after his death, his wife Helen says, "It is so much happier for him now." To which her friend vent-ares to suggest, "He must see so clearly, and the grief is lost in joy." She answers warmly: "No, you must not say those things to me. I cannot feel them. I am glad he has no pain. In an eternal sleep there is at least no pain. I must wait my life out. I cannot hope. thought he was living somewhere, and want-

ed me. No: it is ended." Afterwards she says: "I must wait. Perhaps light will never come to my eyes. I believe there is light somewhere.'

The noble woman, torn and tortured at heart by the fearful bigotry of a husband whom she loved, is not portrayed in the story as having a clear faith in immortality. She doubts and repudiates his orthodox dogmas, but has no strong and uplifting spiritual convictions in their place.

In the many comments on "Robert Elsmere," one feature of the book has been singularly overlooked. Elsmere lacks the strength which comes with clear faith. His thought of immortality, and of the high significance it gives to daily life, is dim and unstable, only a hope so weak that it may be illusive. es, charities and schools. And if these earn- On his death-bed is no gleam of light from est people, by co-operation and the free use | the Spirit-world, but only tender and regretof money, may successfully impose their ful memories of happy days with his beloved antiquated dogmas, what might we not do Catherine. She, the orthodox believer, is spiritually strong. He, the liberal Christian, is weak, dim of sight, and tortured by doubt.

Is it not remarkable and significant that these thoughtful writers, women who would be called liberal Christians, portray the leading persons in their stories as standing that rich and poor may alike contribute, as on a like advanced ground, but as weak and the Lord has prospered them. Such as prefer | doubting, not serene and self-poised in a deeper faith than that which they had left

These enfeebling agnostic doubts are marks of a transition period. Can liberal Christianity grow strong by hesitating, halfaffirmations of a spiritual genesis of things and the immortal life of man? That doubt which puts aside error the better to reach truth is well; but the skeptical mood, the agnostic spirit settled into a habit of thought leads to indifference, dimness of spiritual sight, lack of faith in the soul, the chill of high hopes, the weakness fatal to all pesitive and earnest religious effort or growth. What do we need, to avoid this mood and

habit? More than thirty years ago Emerson said: "The soul is not preached.....The need was never greater of new revelations than now." His words have their fitness to-day. We need no miraculous revelations from without, no infallible so-called "word of God" set over us as authority, but revelations from within, an understanding of the splendor of man's spiritual faculties and powers, by which he holds fast to immortality, and finds his divine heritage from Beity. These, as the signs of the times show, are before us.

The half-century now opening promises to be a marked era of psychic research, of the study of man and his relations as a spiritual being, even as the half-century now closing has been a marked era of mechanical invention. We shall seek the wealth of the life within, as we have sought external and ma-terial wealth,—"first the natural [or material], and then the spiritual." In these opening studies of psychic science, all progressive religious thinkers and teachers must take

Spiritualism—the great tidal wave the rise say, "We virtually have to shake our people of which has flung at our feet these other and kindred "things of the spirit"—will repay fair and patient study of its higher aspects by the proof positive of immortality, the disproof of materialism, and the decay of agnostic skepticism. It will verify the soul of the spirit"—will repay fair and patient study of its higher aspects by the proof positive of immortality, the disproof of materialism, and the decay of agnostic skepticism. It will verify the soul's intuitions, bring hope and balm to darkened and sorrowing hearts, carry us up from the soul of man to the Soul of a spiritual philosophy which will make religion strong in its accord with the best thought as well as with the noblest and feel that they should....hold aloft the flag of a creative and constructive liberalism. Anything short of this will be weakness. Only on spiritual foundations can this "creative and constructive liberalism" be based. their religion. They make a powerful impression because they were swayed by profound convictions. The idea of duty was wrought into the very fibres of their moral being....Catching the inspiration of what was noble and good in their lives, we will go forth with greater fidelity to do our work for the building up of a nation and a church which shall hasten the coming of the kingdom of God on earth and among men."

Those, too, are true and timely words, full of high courage and hope. As the soul of man is greater than book or creed, so shall the coming natural religion—the true aim of Unitarians and of all progressive spiritual thinkers—be deeper and higher than the waning theological dogmatism which is passing away.

Experiences with Judge Edmunds. (Concluded from Fifth Page.)

remarked that perhaps she was a little nervous; to sit quiet and it would soon pass over. "No. Doctor," she replied, "I am never deceived by my spirit friends; I would rather

Together with Dr. Gray, Lady Caithness returned to the Fifth Avenue hotel, where they found a large portion of the fire department at work, the greatest commotion pre-vailing outside, and Lady Caithness found her husband in the midst of the firemen, on the top floor, pulling out tranks, aiding the affrighted servants, some of whom lost their lives in attempting to escape from the burning dormitories. One can scarcely say that Lord Caithness was in imminent danger, but plain as was the picture visioned at the moment to Lady Caithness, it was but natural to regard it as one of danger.

The old investigators have, with few exceptions, passed to the spirit land, where they knew they would not be strangers. At least so the Judge felt, and would say. His unwavering faith never , weakened and it mattered not where or by whom his belief was attacked, he was ready to defend it in the most intelligent and masterly way. His reply to Bishop Hopkins of Vermont is well worth reperusal. His arguments were forcible and convincing, making an appeal to one's common sense and reason-never soaring above the reach of the practical mind nor indulging in fanciful flights of imagery he would present and bind together crystalized facts from his own individual search, proof which admitted of no defeat; it was not hearsay or quotation, nay nor was it the authority of past ages only as he required it to prove that if in the olden time evil spirits had visited mortals, it was not proof that the good and pure could not come now in these days.

"I do not expect that you, or others," said he, "can gain at a single bound the altitude which it has taken me many years to reach. It requires an incentive to become a student searching for evidence of immortality. Death took my beloved; 'where to?' was the question. I reached out after them; every fiber of my being centered upon the one earnest appeal to know where in the boundless hights and depths of illimitable love they were hidden. They were calling within my soul while I was searching. I knew not that deep was answering unto deep, until from out the depths came my answered prayer and I clasped hands with wife, children and friends. I saw, heard, and felt them."

Pity it is there are not more like unto those pioneers who stood firmly in the cause, to espouse which meant loss of position in society, business and friends.

If you have catarrh, you are in danger, as the

J. M. STAATS.

disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enrich-

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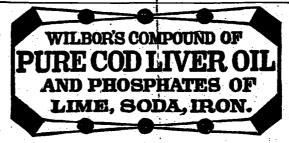
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Plaintiff's cause champloned by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's selection. With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his word, Mr. Newton backs down and refuses to allow the case to go to trial, which course is considered by able lawyers as

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No. 22

say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will oe published as soon as possible.

## CONTENTS.

FIRST PAGE.—Psychical Research.—Notes of Experiment with D. D. Home, by William Crookes, F. R. S.

SECOND PAGE.—Questions and Responses. "Brethren, Let Us Have Peace." The New Book of M. Renan.

THIRD PAGE.—Woman's Department. Book Reviews, New Books Received. January Magazines Received. Miscellaneous Advertisements.

FOJRTH PAGE. - Prof. Coues on Creeds and Woman's Rights. Help from Hoodlumdom. Gone Before. "Let Us Have Peace." Liberal-Thought Women to the Front. Transition of Mrs. Garretson. Nellie Bly's All-Around Trip. A Modera Church. Olcott in England,

FIFTH PAGE. Prof Coues on the Woman Question. Miscellaneous Advertisements.

SIXTH PAGE. - Immortality. The God Whom I Adore. Our Polygiot Exchanges. Jonathan Edwards in Spirit-

SEVENTH PAGE. - The j'll Come Again. Miscellaneous

EIGHTH PAGE.—A Modern Church. Catholic Assertions vs. History. A Wonder that is a Daisy. Miscellaneous Ad-

# PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home. By William Crookes F. R. S.

I From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

form various papers, dating from 1870 to | tionately widening circle of our blank, ab-1874, describing inquiries made by myself, solute, indubitable ignorance. alone or with other observers, into the phenomena called spiritual. In a paper reprinted from the Quarterly Journal of Science, for January, 1874, I announced my intention of publishing a book, which should were present. It was in the front drawingcontain my numerous printed and unprinted | room, at a loo table on centre pillar and

light. My excuse,—a real excuse, though | up to give light below). One candle on not a complete justification,—lies in the ex- | table, two on mantelpiece, one on side table. treme pressure of other work on my time and energies. The chemical and physical prob- the candle on the table and one on the lems of my professional life have become | mantelpiece were put out. An accordion more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into "psychic | very comfortable all the evening. force." I must confess, indeed, that I have been disappointed with the progress of psychical research during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound in-

The foundation of the Society for Psychical Research has, however, somewhat altered the situation. We have here a body of inquirers of whom the more prominent so far as I can judge, are quite sufficiently critical in their handling of any evidence making for extraordinary phenomena, while they bring to the task that patience and diligence without. which an investigation of this sort is doomed to failure. Invited to contribute to the So- reading aloud a few extracts from Robert ciety for Psychical Research Proceedings, Chamber's introduction to Mr. Home's book, ciety for Psychical Research Proceedings, some of my notes on seances with D. D. Home, I feel I ought not to decline. I am ! not satisfied with these notes; which form, so to say, only a few bricks for an intended deep importance to science. Their publicachanged my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or | an experiment in the alteration of weight. to alter. I have discovered no flaw in the | As it would have been inconvenient with-

exposures of fraud on the part of mediums; and that some members of the Society for Psychical Research have shown the possibil- | experiments: ity of fraud under circumstances where Spiritualists had too readily assumed it was not quired to lift one of the feet off the ground, possible. I am not surprised at the evidence all ha of fraud. I have myself frequently detected table. fraud of various kinds, and I have always 2. "Be heavy." As soon as this was said, made it a rule in weighing Spiritualistic the table creaked, shuddered, and appeared by seen or unseen agents. I was on my magnet had been suddenly turned on, the guard even in D. D. Home's case, although I am bound to say that with him I hever deother persons. At the same time, I should never demand that anyone should consider Home, or any other medium, as "incapable of fraud," nor should I pin my faith upon any experiment of my own or others which fraud could explain. The evidence for the genuineness of the phenomena obtained by Home in my presence seems to me to be gregate downward pressure could not have

gress." Send the facts, make plain what you want to of fraud which have since taken place. The object of such discussions is to transform vague possibilities of illusion and deception into definite possibilities; so far as this has yet been done, it has, I think, been made more clear that certain of Home's phenomena fall quite outside the category of marvels producible by sleight of hand or prepared apparatus pared apparatus.

But I must not be supposed to assert that all, or even most of, the phenomena recorded by me were such as no juggling could simulate. Many incidents,—as slight movements of the table, etc.,—were obviously and easily producible by Home's hands or feet. Such movements, etc., I have recorded,—not as in themselves proving anything strange— but simply as forming part of a series of phenomena, some of which do prove, to my mind, the operation of that "new force" in whose existence I still firmly believe. Had I described these seances with a view to sensational effect, I should have omitted all the non-evidential phenomena, and thus have brought the marvels out in stronger relief. Such was not my object. The notes were written primarily for my own information,—copied or expanded almost immediately after each séance from pencil notes made while the phenomena were actually going forward. They are here respected to 4810., at which is at which is at which is a two in the index stood steady, the leg of the point the index stood steady, the leg of the table being about 3in. off the floor.

5. "Be heavy." The conditions were the singed anywhere else. (Mr. Crookes took the by the sitters to keep their feet well tucked by the sitters to keep their fe which render them tedious to read will sup- moving in the least, until it pointed to fortyply the reader with all the material now six pounds. At this point the table rose an available for detecting the imposture, if any, inch, when the hook of the balance slipped which my friends and I at the time were un- | off, and the table returned to its place with able to discover.

ducing competent observers, in this or other countries, to repeat similar experiments with accurate care, and in a dispassionate spirit. Most assuredly, so far as my knowledge of science goes, there is absolutely no reason a priori to deny the possibility of such phenomena as I have described. Those who assume as is assumed by popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our de-In the year 1874 I published in a collected | finite knowledge does but reveal the propor-

Wednesday, May 9th, 1871.—Sitting at 81 three feet, diameter three feet, weight thirty-But this projected work has never seen the two pounds, cloth on (occasionally turned Towards end of sitting (during the fire test) was on the table. There was a wood fire, somewhat dull, in the grate. Temperature Order of sitting:

∠ M#ŞW.F. D.D. HUME: Mª W.F MR.CROOKES.

A small sofa table stood about two feet from Miss D. and Mr. Home in the position shown in diagram. Miss D. commenced by "Incidents of my Life."

Phenomena.—The table tilted several times in four or five directions at an angle of about 25 degrees, and kept inclined sufficiently edifice it is not now probable I shall ever long for those who wished to look under with build. But, at least, they are accurate a candle and examine how the hands of Mr. transcripts of facts which I shall hold to be of | Home and the others present were touching it. Sometimes it stood on two legs, and sometion will, at any rate, show that I have not | times it was balanced on one. Mr. Crookes, who had brought a spring balance in his pocket, was now invited by Mr. Home to try

experiments then made, or in the reasoning out disturbing the sitting to have experimented on the total weight of the table the I am too well aware there have been many | balance was hooked under one edge of the table, and the force required to tilt it measured. Following is the results of the several

1. "Be light." An upward pull of 2lb. reall hands lightly touching the top of the

evidence to assume that fraud may have been | to settle itself firmly into the floor. The efattempted, and ingeniously attempted, either | fect was as if the power of a gigantic electrotected any trickery or deceit whatever, nor surface of the table with their fingers. A heard any first-hand evidence of such from force of 36lb. was now required to raise the given in the same manner. other persons. At the same time, I should foot of the table from the floor. The experi-

Readers of the JOURNAL are especially requested to strengthened rather than weakened by the been many ounces. Mr. Home once lifted his undecided sort of manner, came up to each sena in items of news. Don't say "I can't write for the discussions on conjuring, and the exposures hands for a moment quite off the table. His feet were tucked back under his chair the

whole time. 3. "Be light." Conditions the same as before. An upward pull of 7lb. required to tilt the table.

stooped down occasionally to verify Mr. R.'s statement that all was fair beneath. Upon applying the spring balance, it was announced that the table began to rise at 45lb. Immediately this was said, Mr. Crookes felt an increase of weight, and, after a few trials, the pull was increased to 48lb., at which

details I on the balance rose steadily a crash. The iron hook had bent out suf-My object in publishing these notes will ficient to prevent it holding the table firmly have been attained if they should aid in into be discontinued.

(After the séance was over the normal weight of the table was taken. Its total weight was thirty-two pounds. In order to tilt it in the manner described in the experiments a pull of eight pounds was required. When lifted straight up at three equi-distant points, the spring-balance being at one point, a pull of 10 pounds was required. The accuracy of the balance could be depended on to about one-fourth pounds, not more.) Raps were heard from different parts of

the table and the floor, and the table quivered rapidly several times.

Mr. Home appeared slightly convulsed about the arms and body. Suddenly he said aloud, "Robert Chambers is here; I feel him." Three loud raps were immediately heard from a small sofa table about two feet behind Miss D., and this table then slowly glided up to within five inches of Miss D. and Mr. Home. The movement was very steady and noiseless, and occupied about five seconds in going the distance of twenty inches. When it stopped Mr. Home drew attention to the fact that both his feet were under his chair and all hands were on the table. He moved a little nearer to Mr. O. R. and turned his legs and feet as far away from the table as he could, asking the sitters to make themselves quite certain that he could not have produced the movement of the table. When this was being noticed, the small table again moved, this time slowly and a quarter of an inch at a time, until it was again close to Mr. Home and Miss D. A flower in a glass standing in the centre of the small table was moved, but not taken

out of the glass. Mr. Home and then Miss D. said they felt touched under the table. The sleeve of Miss D.'s dress was pulled up and down several times in full view of all present. Mr. Home said he saw a hand doing it. No one else saw this; but Miss D. felt a hand, which, however, was invisible, put on her wrist im-

mediately after. Mr. Home held the accordion under the table by one hand, letting the keyed end hang downwards. Presently it commenced to sound, and then played "Ye Banks and Braes," etc., and other airs, and imitated an echo very beautifully. Whilst it was playing in Mr. Home's hand (his other hand being aquietly on the table) the other gentleman looked under the table to see what was going on. Mr. Crookes took particular notice that when the instrument was playing, Mr. Home held it lightly at the end opposite the keys, that Mr. Home's feet had boots on and were both quiet, at some distance from the instrument, and that, although the keyed end was rising and falling vigorously and the keys moving as the music required, no hand, strings, wires, or any thing else could be seen touching that end.

Mr. O. R. then held the accordion by the plain end. Mr. Home touching it at the same time. Presently it began to move and then commenced to play. Mr. Home then moved his hand away and the instrument continued playing for a short time in Mr. R.'s hand, both of Mr. Home's hands being then above

the table. Some questions were then asked and answers were given by raps and notes on the accordion. The alphabet being called for by five raps, the following message was spelled A private message to Miss D. was then

The table was then tilted several times as

of the sitters and made some remark to them. He went to the candle on a side table (close to the large table) and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circum-4. "Be heavy." The same creaking noise as in experiment 2 was again heard. Every person (except Mr. O. R. and Mr. Crookes, who was standing up trying the experiment) put ed it up on his right hand and went to the the ends of the fingers underneath the table fire. Here he threw off the bandage from top, the palms being upwards and the thumbs his eyes and lifted a piece of red hot charvisible, so that, if any force were uncon-coal from the centre and deposited it on the sciously exerted, it should tend to diminish the weight. At the same time Mr. O. R. took a candle and stooped under the table to see on the table, knelt down close to Mrs. W. E. that no one was touching the legs of the table and spoke to her about it in a low voice. Ocwith their knees or feet. Mr. Crookes also casionally he fanned the coal into a white stooped down occasionally to verify Mr. R.'s heat with his breath. Coming a little further round the room, he spoke to Miss D. say-"We shall have to burn a very small hole in the handkerchief. We have a reason for this which you do not see." Presently he took the coal back to the fire and handed the handkerchief to Miss

nich comia usae lendelea it hleblooi. Mr. Home again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand, covered it over with his left hand so as to almost completely enclose it, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white-hot, and then drew Mr. Crookes' attention to the lambent flame which was flickering over

the coal and licking around his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front and said: "Is not God good? Are not His laws wonder-

Going again to the fire, he took out another hot coal with his hand and holding it up said to Mr. Crookes, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." coal, however, was not brought. Mr. Home said: "The power is going," and soon came

back to his chair and woke up. Mr. O. R., having an appointment, had to leave at 11 o'clock. After, this, nothing par ticular took place.

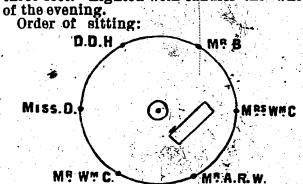
The following refers to a somewhat similar incident, it being an extract from a letter from Mr. Crookes to Mr. Honeywood, describing an occurrence at a séance on April 28th and incorporated in Mr. Honeywood's notes of the séance.

At Mr. Home's request, whilst he was entranced, I went with him to the fire-place in the back drawing-room. He said: "We want you to notice particularly what Dan is doing." Accordingly I stood close to the fire and stooped down to it when he put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time, with his righ hand and touched one which was bright red. He then said, "The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favorable, we thought we would show you that we could prevent a red-hot coal from burn ing a handkerchief. We will collect more power on the handkerchief and repeat it before you. Now!"

Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder red-hot at the lower part and placed the red part on the handkerchief. under ordinary circumstances it would have been in a blaze. In about half a minute, he took it off the handkerchief with his hand, saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room, where all but myself had remained seated.

(Signed) WILLIAM CROOKES.

(I.) Monday, May 22nd, 1871.—Sitting at A. R. W., Mrs. Wm. C., and Mr. Wm. C., were present. Seance in the front drawing-room, at a loo table, supported on centre pillar and at the edge of the table was bulged out-three feet. Lighted with candles the whole wards as if a hand were beneath it, and we



The small sofa table, mentioned in the account of the last séance at this house, was about two feet behind Miss D. An accordion was on the table, and a small candlestick

The table tilted up on two and sometimes on one leg several times, rising up at the side opposite each person successively, whilst all who wished took the candle and examined underneath to see that no one of the party was doing it with the feet. Granting that Mr. Home might have been able, if he so desired, to influence mechanically the move-ment of the table, it is evident that he could only have done so in two directions, but here the table moved successively in six directions.

The table now rose completely off the ground several times, whilst the gentlemen present took a candle, and kneeling down, deliberately examined the position of Mr. Home's feet and knees, and saw the three feet of the table quite off the ground. This was repeated, until each observer expressed him-self satisfied that the levitation was not produced by mechanical means on the part of the medium or any one else present.

The alphabet was now called for by five

raps. The letters given out were taken down: Thinking this the commencement of a sentence we tried to get the next letter, but no response was given. Then we said that some letter had been given wrong. One thump said emphatically, "No." We then said, "We have got the first word 'We' all right, but we want the second word." "Is i right?" "Yes." "Is g right?" "Yes." "Is h right?" "Yes."

After thinking for a moment it suddenly occurred that the word was "Weigh," and that it referred to an experiment I had come prepared to repeat—that of measuring the variation in weight of the table by means of a spring balance. A perfect shower of raps showed that this

interpretation was the correct one. I accordingly repeated the experiments which were tried at the last sitting at this

house, using a strong balance, as follows:

1. "Be light." The table tilted, when the balance showed a weight of scarcely half-apound.

2. "Be heavy." The table now bore a pull of 20lb. before it tilted up on one side, all hands being placed under the top edge of the table, thumbs visible.
3. I now asked if the opposing force could

be so applied as to cause the table to rise up off the ground quite horizontally when I was pulling. Immediately the table rose up completely off the ground, the top keeping quite horizontal, and the spring balance showing a pull of 23lb. During this experiment Mr. Home's hands were put on the table, the others being under as at first.

4. "Be heavy." All hands beneath the table top. It required a pull of 43lb. to lift the table from the floor this time.

5. "Be heavy." This time Mr. B. took a lighted candle and looked under the table to assure himself that the additional weight was not produced by anyone's feet or otherwise. Whilst he was there observing I tried with the balance and found that a pull of twenty-seven pounds was required to lift the table up. Mr. Home, Mr. A. R. W., and the two ladies had their fingers fairly under the top of the table, and Mr. B. said that no one was touching the table beneath to cause the increase of weight.

(It may be here mentioned that to tilt one foot of the table off the ground required an upward pull of fourteen pounds applied to the top just above the foot.)

When these experiments were finished we all sat quietly around the table for a few minutes, when suddenly the small sofa-ta-ble came up to within about six inches of Miss D. It glided along with a quick, steady movement. It did not move again after it stopped the first time.

(Just before I sat down to the seance, remembering that the table had moved up to the circle apparently of its own accord the last time we had a seance here, I pushed the table rather away from its usual place, putting it just about two feet behind Miss D.'s

I took notice then that there was no string or anything else attached to it. After I had placed it, no one else went near it, so that its movement on this occasion was entirely beyond suspicion.) Miss D.'s chair moved partly around. On at-

tempting to replace it as before she said she could not move it, as it was firmly fixed to the floor. I attempted to pull it along, but it resisted all my efforts.

Mr. Home's chair then moved several times, and tilted up on two legs, whilst Mr. 81 South Audly Street. From 9:45 to 11 p. m. Home's feet were up in the chair in a semi-Mr. D. D. Home (medium), Miss D., Mr. B., Mr. kneeling posture, and his hands before him not touching anything.

The table cloth in front of Mr. Home just then saw a movement of the cloth as if fingers were moving under it.

Mr. Home then took the accordion in one hand in his usual manner, and held it beneath the table. At first chords were sounded, and then a very beautiful piece with base and treble was played. Each of the gentlemen in turn looked at the accordion under the table whilst it was playing. Mr. A. R. W. then asked for "Home, sweet

Home." A few bars of this air were immediately sounded. He looked under the moving the instrument up and down, and playing on the keys. Mr. Home had one hand on the table and was holding the top end of the accordion, whilst Mr. A. R. W. saw this hand at the bottom end where the

CONCLUDED NEXT WEEK.

Bibles cannot be printed in Madrid fast enough to meet the demand for them in

## QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritudism as a religion? Please state your reasons, briefly, for the answers you

What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and to

RESPONSE BY THOS. HARDING. SEVENTH PAPER. 4. In reply to the fourth question, it would be hard for me to decide which was "the most remarkable incident of my experience, but I can relate two or three experiences which were quite remarkable. Mr. Savage's late article in the Forum call attention to the independent intelligence munifested in the movements of a certain table, and it reminded me of a little incident, which, though small in itself, went a long way to establish the same fact in my mind.

One evening in an upper room in the house of Dr. D. Harlburt, then of Stargie, we sat by a stand or small table; there were present Dr. and Mrs. Hurlburt, Mrs. Harding and myself. The room was off a lobby at the head of the stairs. There were three doors in the room, but our door of ingrees and egress was the only one of the three with which I was acquainted. Being in the habit of passing through that one and never having seen either of the other two opened, I called it the door in my requests to move the table to or from. Now "the spirits" frequently chided me for my skepticism, as it was a question constantly occurring to me, "How much of this is caused by our wills or by the bent of the medium's mind? and in how far is it the spirit's work, and how much of it is our work?" That the spirits could read my thoughts and answer my mental questions, unexpressed, was a fact which I knew from repeated experiments, and the table would go in any direction or do anything in obedience to a

On the evening referred to I made the request that the table should go over to the door. It immediately worked, or was worked. deliberately along from one foot to another across to the door, and as usual bounced hard against the door intended. It then paused, for a moment or two, and then span half round and fairly ran to another door across the room. This (as no doubt intended) proved two things, first that the intelligence manifesting understood the thoughts and remain in that position, unsupported, Still we must admit that the ratio of de- always ready to pay for it." desires and motives, and second, was not an impossibility for any mortal man, woman controlled by my mind but possessed an in or child and I do not think it could be acdependent will, vitality and power. It was as much as to say, "We know what door you mean, but you don't control us; we can go to

any door we wish." The intelligences controlling Mrs. Harding have repeatedly tried to convince me that it was not her mind but theirs that did the work; yet I still feel sure that where the control is weak or imperfect the replies are largely colored by the minds of persons

One of the most remarkable incidents of my experience was planned by the "spirits," as they stated, to divest my mind of that idea and establish it in a firm faith in them and their power and for another purpose also, which will appear; they succeeded in that other but (I think unfortunately for myself) I possess a very dogged will and a mind deeply imbued with unbelief in everything which I deem unproven; neverthless, what I do know, as Paddy said. I know as well as any body.

My wife had been subject to a kidney complaint, which at times was very painful. I used, when she suffered from that and other ills, to be impressed to place my hand on the affected part and thus give her relief. But one night she was very bad, crying in her bed with pain, when in the depth of her auffering she was controlled by Blue Jacket. who told me to go to the drug store and get a certain narcotic which I am not at liberty to name, and give her a good dose. I did so and procured more than was supposed to be needed just then, that I might keep it in the house in case it should be needed at some future time. I mixed and administered a good

dose, sufficient for a strong man. She immediately became insensible: and while in that condition she was again con

"I want you to give her more," said Blue Jacket, "give her all you have."
"Oh," said I, "you must excuse me, but I shan't do that, it would be almost certain death to give her so much. I have already

given her a large dose." But he began to plead with me, assuring me that he would protect her from harm. "Chief, how long do you know me?" he in-

'Several years,'' said I.

"Did I ever tell you a lie?"
"No, indeed," said I, "you have always been good and truthful, but I could not obey you

in this instance, the risk is too great." "No, chief, me no lie, white man lie! when Indian says 'l'il do,' he do; now if you give her all you have and leave her in my hands, you no be sorry long."

Strange to say he overpowered me, psychol ogized me or something tantamount to it, for I mixed and gave her all, but it was no sooner down than I repented. She lay, positively, as dead as a log of wood and I feared she never would awake again. I was alarmed and thought I must do something at once or it would be too late; but it was along in the night and the only thing I could think of was to dash a pitcher of cold water in her face. I was arising from my chair to do so. when she was placed in a sitting posture in the bed and commenced to converse with

"No, chief, me no lie, white man lies." then told me that he had two objects in view in getting her in her present condition; one, he said, was to convince me that her mind had nothing to do with the manifestations or communications given through her, and he inquired in a triumphant way. "Whose mind is doing it now, chief? Whoop! whoop!"

reason was, as he explained, to get her under discovery of new stars, or the motion of plancomplete control so as to heal her disease. ets round their orbits, alter his status as a to a simple love feast of spiritual bread— and by this I mean the exercise of human complete control so as to heal her disease. ets round their orbits, alter his status as a she never would give up, quite, but now she philosopher, or an honest man? Or was not loved spirit friends gave faithful proofs of reason in its highest expression. I speak in it identity and loving interest, and all was especially of historic sciences which have anything for her, even as much as give her a minions the dictators, and schemers—they drink of water, but leave her entirely in our who refusing to investigate, dared deny the hands, she will be well in the morning. "She facts brought to light by the untiring zeal of

"Waugh! Faith in us. never fear. chief; the Church, or the Church Galileo?

squaw is all right. Waugh!" She did become very sick, discharged her stomach copiousthe morning; she got breakfast ready before I woke, and called me to it. Yes! Blue Jack et was right; the morning had come and she

was well. That was many years ago and as yet she hat had no trouble from her kidneys. I conclude by giving at least one remark able incident of my experience with a chair: one only of many of like instances which like most of my experiences, occurred in my

own house and unexpectedly. Mrs. Harding, not feeling well one even ing, was reclining in a rocking chair, no one present but she and I. The chair she sat in was an ordinary black walnut rocking chair, which had been resting on the floor, began to back, back, until her head and feet were about on a level and the chair rested nearly on the extreme end or back points of the rockers, which position, of course, violated every law of gravity.

When she had been in that position for probably ter minutes, I said, "Dou't you feel tired from holding your feet so long in that position?" "I am not holding them out." she replied. "I am delightfully resting and my feet seem to be supported as though on a soft cushion." She spoke without seeming to move a musc e as though disliking to break the spell which seemed to be upon her. She also said that streams of some ærial fluid. "magnetism" she supposed, was passing through her entire frame, going out at

Without the slightest movement she and the chair remained in that position for probably half an hour; she did not speak a word except what I have stated, and if the chair and its occupants had been chiseled out of solid stone they could not have been more rigid; not the slightest tremor was perceptible in them. At the expiration of the time mentioned, the chair was set forward avaiting its time for budding and blossomslowly as it had been set back, and when it slowly to the ground as they were at first.

when telling visitors or friends of the above circumstance, I have requested them to sit attempts to understand things, for his case is near and dear friend. feet out, as I described, without causing the stage the mind progresses, until reason finalcomplished by any power short of Mr. Savage's "psychic force."

That occurred several times in my presence, and the patient's health has been improved and her nerves, from which she suffered intensely, have been soothed and strengthened by the power of that "magnetism" through her nerves and tissues at such times. As I before mentioned, these and similar mental, seldom or never occurred when we sought for them; and those peculiar experiences which I have had when alone, came, state of abstraction or absent mindedness; the very moment I realized that the fact presented had a "spirit" origin or belonged to the department of the soul, that moment t was gone.

Mr. Savage, in The Forum, wishes for information on the subject of the source of these strange occurrences, and hopes that some one wiser than he will come forward and explain them. I am not so conceited as to suppose myself wise in these or any other matters nor by any possibility capable of enlightening Mr. Savage but, nevertheless, it does appear to me that the most rational, reasonable, simple explanation is that given by the Spiritualists. There is a passage in Mr. Savage's Bible which his scientific friends might ponder with profit viz., "I thank thee, oh! Father....that thou hast hidden these things from the wise and prudent and revealed them unto babes."

Sturgis, Mich. TO BE CONTINUED.

"Brethren, Let Us Have Peace."

Paper Read at the Spiritualist Conference, Harvard Rooms, 42nd Street and Sixth Avenue, New York City. March 26th, 1 82. by Caroline H. Jewett, and Published in the JOURNAL April 15, 1882, and now Republished by Request.

The above is the caption of an article in the Banner of Light of March 11th. In this communication the writer comments in most eloquent strain on the need of harmony among Spiritualists, basing his suggestion upon the great and paramount value of the revelation of a life beyond the grave. The value attaching to this belief, but flually de-clares, "that the fact proving a future life are being deluged with fraud and deception. is not so very precious if it leave those thus In politics it is party instead of principle. In demonstration, if it has to be held up amid | paper in profusion, and good bread in limitthe storm and dust of selfishness and pas-sion;" and continues, "the world will be sugar is robbed of its natural sweetness, and slow to believe that even if true, any but evil impregnated with glucose. Ganpowder, spirits can be conducting such a host of Oolong and Japan teas are but "incarnajealous wranglers and self-sufficient dicta tors and fractions of ambitious schemers." It | imitate the genuine articles. is but fair to ask this writer. Who are these

dictators and ambitious schemers? If he is a man of sense and intelligence he cannot certainly charge the great body of honest investigators with being schemers or dictators, from the very fact of their being found in the ranks of humble, patient students in the school of spiritual science and philosophy; from the fact also that those students feel the insufficiency of all old dogmas, to satisfy the innate hunger of the human soul for demonstration of the life be-

yond the grave. "I confess you have got me now," said I; "I know now that she cannot have anything to do with it for, to all intents and purposes, she is as dead as she ever will be." The other is not my down that she cannot have anything to discoveries revealed to his ardent gaze for even less than a mess of pottage. The through his self-invented telescope? Did the time was when those composing the little body must be persecuted. will be very sick," he explained, that you well designated it—a must have—have—what you call it?"

"Waugh! Faith in us, never fear, chief; the Church Galileo?

"I hold to what you well designated it—a forward his investigations until observation book of my youth. When it was finished in tions of Providence, where the world are of no account who cannot materialize full formed spirits at sight! Our friends book of my youth. When it was finished in tions of Providence, where the world is consulted to finish are of no account who cannot materialize book of my youth. When it was finished in the physical world. As for the old conception, the construction of the conception of the physical world. As for the old conception, the physical world. The physical world is conception

my hand when occasion required. At last | souls of all mankind, the learned and ignortion hold extensive sway, and to believe and will and respect of these would be leaders can be secured.

The time has come when the individual microscope of common sense and free, undenied us. Let us submit to no conditions, has come when all intelligent believers in nefarious attempts of certain "speculators" scientific Spiritualism. I say scientific Spir-

free country. All true growth is comparacome into action, for on these unconscious activities depend the life of the little one; and so kindly nature throws about these helpless creatures the necessary and eternal the child begins to notice colors, light, moing, and up to the period of awakening, every in that chair and see if any condition of not hopeless, as we shall see, if the progress their minds could enable them to hold their of the child is carefully watched. Stage by

men as Newton, Kepler and Bacon, we shall Where, then, lies the difference between these which has so often been sent coursing one is but an adult child, as far as the reasoning and reflective faculties are developed while the others are mental giants in the

of reflection. Now, shall I be far wrong if I say that the mass of mankind are still living in these without a single exception when I was in a childish states of functiful imaginings? Let me explain: Children are all eyes and ears: to external things they are all faith, all credulity, ready to believe in fairies, in hobgoblins, in giants, and in the pit of fire, un-ending and unquenchable. Are there not absurately of a dogma so insulting to creative love, and so degrading to human reason? If my premises are correct, then it must be obvious that but few men can be relied upon as safe leaders or dictators, since by so doing we shall be more likely to retrograde than

advance. If some men or women persist in seeing angels where we can discern only flaxen wigs, masks and painted muslin, we have a uals are better developed in the region of all discoveries and inventions with which science has so largely enriched our earthly

comforts and conditions. Man was placed on this planet, in this garden of Eden, to beautify and improve it; to eradicate the weeds and nettles of irrational fancies which, if left, must inevitably choke out the good grain and the succulent fruits, which afford healthy nourishment to the body and soul.

The age we live in is remarkable, not only for the great advance made in science, philosophy and art, but for its continuous attempts to promote great humanitarian projects as seen in societies for the prevention of cruelty to animals as well as children, and on this subject. in hospitals and homes for the aged, etc. But it is also equally distinguished as the age of fraud! A spirit of evil seems to permeate convinced the slaves of selfish and unworthy religion it is popularity rather than piety. passions." This writer says quite plausibly, In our homes, esthetics have largely taken that in vain we exhibit the most scientific the place of solid comfort. We have gilt tions" of poisonous chemicals, colored to

Bank notes are received with fear and trembling, since villatuous experts can subtract a portion of one bill and paste it upon another, thus raising the value from 10 to 100 per cent. Gold coin is denuded of its "true inwardness," and refilled with copper, iron and zinc, the weight being in this way pre-

deteriorated.

Perhaps some will say that Spiritualism has stood the test; that no alloy can be found among its pure gold. Alas! that ex-

But when we reflect upon the bondage of 1 ums object to the "conditions." Tests are no superstition, the horrors of the Inquisition, longer submitted to; the mediums have bely, but did not speak. I kept my word and and the power of the priesthood to crush out come so "sensitive," and our "conditions" so did nothing save to let her forehead rest in individual thought and effort, to subject the gross! We have learned thereby not to interrupt the seance by inquiry or request. plants of such tardy and slow growth, for or a serpent." We can pay our two dollars ed that no materializations can be guaranaccept such propositions as certain men as- teed, as skeptical qualities destroy the mag- amend our ideas. suming leadership among us, see fit to dictate, is the only method by which the good work.

Now, friends, how much of this talk about sense or twaddle? Let us challenge these right to bend the telescope and adjust the bogus mediums and extort from them the secrets of their materializing powers. The trammelled investigation, can be no longer time has come when Spiritualism, as an ism. will be obliged to give und-niable proof of with cane seat and back; she seemed to be but such as intelligence dictates and ap- its truth, or be cast back into the vortex of resting quietly, when I noticed that her feet, proves. And it seems to me that the time useless and forgotten vagaries. Phenomena assuming to come from the spirit realms, slowly rise and stretch out; when straight the spiritual philosophy should bravely unite must be submitted to the most searching and out the chair itself began slowly to set back, their mental and moral strength to defeat the invelligent tests. We must no longer con- this fragment, seems to be the exposition of sent to sit in darkened rooms and subject our in spirit phenomena to cast shame and dis- reason to the "conditions" imposed upon us grace upon the name and progress of honest, by mercenary, designing tricksters no longer consent to have masks and muslin, gold leaf ed in him for the Catholic faith, and this itualism or, in other words, such phenomena and brazen impudence imposed upon us for -and only such-as can be accepted on a langelic spirits from the Summer land. And sound. logical and consistently intelligent | we must also be prepared to be made martyrs | the world in progress, and athwart all the by the unmanly opposition of those, who, hav-We are no longer under the ban of slavish | ing been mortified and scandalized by their | ironies s metimes disconcert his most fervent hierarchies, but are free investigators in a own gullibility, still persist in hiding their admirers, he has remained true to it. We chagrin under the pretense of possessing a tively slow; the reasoning faculties of a child greater discrimination and deeper charity itive part of his philosophic armor. There is are the last to be developed. In the new- for persecuted mediums, than those who are no necessity of setting forth of what interest born infant the instinctive faculties first determined to make intelligent investigation this "confidence," as he calls it, will be for the arbiter between truth and falsehood.

You are aware that great efforts are being made by certain parties, both by pen and voice, to defend cheating mediums by chargsafeguards. But gradually the perceptive ingupon all honest skeptics, such dishonorfaculties commence their unfoldment, and able practices as carrying into these materializing circles such articles as will be extion and the external forms of objects around | hibited, and then pretending to find them it; then incipient affection or love begins to upon the medium. Is it not shameful and display itself. Reason or the power to ar- disgraceful to charge some of the best people range and connect ideas, is still wanting, among us with such attempts to injure and and exists only as a passive germ in the soul, persecute wicked mediums and falsifiers? But such defenders of fraud are intoxicated gravity of the subject. Remember that it with the "new wine" of this "new gospel" of assumed its normal position, agreeable with | thing presented to the little waif is strange, | spirit materializing. The dramatic element | compelled to experience something of a the law of gravity, her feet were lowered fragmentary and incomprehensible. It is to in their nature being for the time in the as- shudder at the first contact with Parisian his ignorance a wonderful kaleidoscope of cendant, it thus holds pure reason in such No v I nave that rocking chair still; it is shifting form and color. He is a subject for slavish abeyance, that rags and tinsel seem like a Beotian. "For a long time I have been an item of our sitting room furniture, and continuous impositions, if wiser heads so to be nothing but the materialized forms of fixed among simple and dull minds who take will it. But let us not despise his impotent the Virgin Mary or the beloved shape of some

anknown, said to a lady who travelled in her company from California, that the "Calichair to go forward, or if by any mental ly asserts its claim to eternal kingship over fornians were sharp and wide awake, but no more makes variation: 'gymnastics' they could cause the chair to set the brute creatures whose plane of life is so New York was full of simpletons, who want itself back to almost the ends of the rockers far inferior to its own.

> our dearest interests, is it wise or patriotic, be astonished at the differences existing be | manly or heroic, to bury our weapons and tween those of the same country and race. | clasp hands with traitors? Is it not time to | curious, poetic, passionate." arouse ourselves to quick, prompt and vigmen? The only rational solution is that the orous action? At such times of danger, our ity and craven fear—a lack of courage and fortitude to confront the adversary. The issues of our time. Old things are passing moral applications. away. Men are casting off the dogmas and superstitions of past ages. Human intelligence is climbing to the mountain tops of scientific investigation and research, and this spirit of inquiry ramifies through every branch of human interest. The battle now ual; it is to be the hardest fought battle the it is the vital question of life or death!

We cannot go back to the vegetative life of childhood or infancy. We can no longer thrive upon the milk and water of faith and fancy, but must have some strong meat which our quickened intelligence craves, and which alone gives strength and tone to the mind, nerves and muscles.

Friends, we must rise to the demands of the time, and bravely battle against all right to think it probable that such individ- forms of deception and fraud. Give the enemy no quarter! Hunt these materializ ideality and imagination, than in those men- ing tramps and pirates from our hearts and tal forces which lie at the base and root of homes, and then, and not till then, will we the rights of reason to "organize humanity." echo the cry of the Banner correspondent: "Brethren, let us have peace!"

The New Book of M. Kenan.

[From Le Temps, October 18, 1889.]

M. Renan is to publish, in the course of the month of December next, a new work which is actually in print. It will be a volume of about five hundred pages and will bear the title, "The Future of Science," (l'Avenir de la Science.) With his usual indulgent good nature, he was quite willing to receive one of our reporters who went to interrogate him

"This new work," said the illustrious philosopher to him, "is in reality quite old; it dates from 1849. I have written it under writer goes on to expatiate on the practical and obsess all conditions of life. It runs the impression of the terrible events of that epoch—not that I was mixed up in it in any way. After my departure from Saint Sulspice in 1845, I lived quite retired and was little acquainted with the men of that time. I used to come frequently to the college of France. I was an assiduous listener to the course of lectures of my dear master, Eugene Burnouf, to whom the work is dedicated. One day in June I encountered in the street Saint Jacques a barricade which I had all the diffi culty in the world to clear. In the vestibule of the college, I met Eugene Burnouf who said to me! 'come and see our lecture hall.' It was transformed into a guard-room. 'Let us be off, said he to me, this is no time to study Sanscrit.' I commenced my book immediately after this incident.

"It has already been published that I treat in it of the social problem. It is quite ambitious. The social problem does not appear served, while the value is correspondingly to me to allow of solution, at least of immediate solution. I hope for nothing except from

"It has been said that I was treating of the separation of Church and State. God forbid. perience should show that even "the fine | This separation has been brought about after

When I returned in 1850, I was occupied in publishing it. But Victor Le Clerc and Au. gustin Thierry dissuaded me from it. They regarded the subject too considerable for & debut. I then went upon the staff of La Revue she fell into a nice sleep at near day light, ant, to this assumed ministerial authority, All that is required of us is to sing loud, join des Deux Mondes and I was compelled to and seeing she was doing well I undressed we can no longer wonder that freedom of hands and swallow all the medium has to modify a little my manner of writing. The and went to bed. She was up before me in | thought and liberty of action have been | offer, whether it is bread or a stone, a fish | public of this house desire that what is presented to it shall be adorned. Furthermore, even to day in the churches and among the and see the show, though if a chance doubt it must be confessed that the French public ranks of Spiritualists, bigotry and superst: | creeps into the mind, we are gently inform in general has, in literature, strange requirements which sometimes compel us to

"Of this book, I have corrected almost nothing. I published it almost without changing anything in it, just as it is in this yellow 'conditions" is correct, and how much non- manuscript you see there on my table, and which was some time since recopied by my wife. It will be discovered, without a doubt, that it differs from my present style. How-ever, you shall judge of it; here are the first

> And M. Renan made our reporter a gift of packet of proofs containing the first hun-

dred pages of the book. The work of Reuan, such as it appears in ideas under the empire with which he was about to renounce the priest life to enter the life of a layman. A new faith was substitutbook is the confession of it. This faith is the belief in the indefinite perfectibility of shades of a thought whose subtilities and shall have here in its first expression the posthe biography of our eminent cotemporary. But it seems to us it will have a much higher bearing still, and which we should call historic. It is not only M. Renan, it is our entire age which has been called to choose definitively, between science and ravelation, all compromise having become impossible. Where will history seek for the spectacle of this memorable rending asonder if it is not in these pages of one of the finest intellects which have succumbed to it.

M. Renan commences by assuming the was twenty-five years ago and that he was levity. It matters little to him to be treated things in a religious spirit."

"One thing only is necessary," he begins Mrs. Crindle, who has just left for parts by asserting, "that is, to live a complete life to attract the perfect." And he gives of perfection this large definition on which he

"It is too frequently imagined that morality alone produces perfection; that the pursuit of the true, of the beautiful constitutes as in the various races of men who inhabit ner: "Brethren, let us have peace." What is the honest man—the Meravian brother, for this planet; for if we compare the Hottentot. this but the pusillanimous cry of a coward example. The model of perfection is given the wild Carib, the Chinese, or our native and traitor, for when an enemy invades our us by humanity itself; the most perfect life North American Indian tribes, with such country, when danger lurks and threatens is that which the best represents all humanity. Now humanity which is cultivated is not only moral; it is moreover wise (savante)

It is by science alone that the soul can approach that joy which ought to be in perfect worst and most dangerous enemies are timid- | harmony with the universality of things. He protests against the narrow style with which the English school understands cioccurrences, whether physical, psychical or regions of causation, comparison and powers truths of Spiritualism are among the vital ence, of which it demands only practical,

> "What wretchedness is all this? For me I' am acquainted with only one result of science which is to resolve the enigma: it is to tell definitively to man the answer to things; it is to explain it to himself; it is to give him, in the name of the only legitimate authority, waging is between the material and spirit- which is human nature all together, the symbol which religions used to give him ready millions of men on the earth to-day who have | world has ever witnessed; for all must take a made, and which he can no longer accept. To not thought, if so taught, enough to see the part—there can be no one exempt, because live without a system over things is not living a man's life. I surely comprehend skepticism; it is a system as much as any other; it has its greatness, its nobleness. I comprehend faith; I envy it and regret it perhaps. But what seems to me a monster in 1 umanity is the indifference and levity. However intellectual one will wish to be, he who in face of the Infinite does not see himself surrounded with mysteries and problems is in my eyes only a dolt."

The influence of events at the close of 1848 is observed in this, that from the first chapters of the work M. Renan loudly demands It seems that he was very much moved by the reaction which was then produced. "From the moment that science has for its purpose the definitive explanation of the universe, there is nothing which ought to escape its speculations." Hence he goes on to defend the revolution, not that in its acting, which he judges to have been frequently improper and unintelligent, but in its principle. He calls, with Robert Owen, all which has preceded it the irrational period of human existence and he sees in it the first attempt of humanity to govern itself.

"What it is important to confirm is, that incomparable audacity, that marvelous and bold attempt to reform the world conformably to reason; to attack everything which is prejudiced, blind establishment, usage, irrational in appearance in order to substitute for it a system calculated like a formula. combined like an artificial machine. This, I say, is unique and without parallel in all the prior ages; this constitutes an age in the history of humanity.

Surely, such an undertaking could not be in every respect irreproachable. For these institutions, which seem so absuid, are not so much so at the bottom as they seem to be; those prejudices have their reason which you do not see.

Principle is incontestable; mind outweighs alone; mind alone, that is to say, reason, ought to govern the world.

And replying, without doubt, in thought to those who were wont to regret the stationary mind of ancient times and who had just drawn over the majority of the country: "The dogma which must be maintained at every price is, that reason has for its mission to reform society according to its principles; it is not an attack on Providence to undertake to ameliorate his work by deliberate efforts.

True optimism is conceived of only on this condition. Optimism would be a mistake, if man were not perfectible; if it were not granted him to ameliorate, through science, the established order of things."

The formula: " Everything is for the best" would without this be only a bitter mockery. Yes, everything is for the be-t, thanks to human reason, capable of reforming imperfections necessary from the first establishment of things. Let us say rather, "Everything will be for the best" when man, having acharmony and rest. But now our spirit friends been my special study. I mean history as the must present themselves in full dress, with laces and diamonds to match, and mediums been my special study. I mean history as the complished his legitimate work, shall have science of humanity and this is where only I touch the social question.

# Woman's Department.

## OF INTEREST TO WOMEN.

A CALL FOR A CONVENTION TO FORM A NEW ORGANIZATION FOR WOMEN.

TO LIBERAL-MINDED WOMEN. The plan has been perfected for a national organization of liberal thought women who can unitedly work against the forces most destructive to the republic. At the time of the woman's counsel, 1888, a preliminary meeting was held, but want of due preparation and pressure of other business prevented its consummation. The woman suffrage reform advances but slowly because of church influence externally, while within the national societies have gradually grown more conservative until the formation of a society of brave, far-seeing, liberal minded women has become an imperative necessity if she would secure her own enfranchisement.

Second: The imminent danger of a destruction of the secular form of our government, as shown by the action of both Catholic and Protestants, who together form the Christian party in politics and its efficient aid the Woman's Christian Temperance Union, an organization most inimical to human liberty, renders a union of liberal thinking women even more obligatory.

To this end a convention has been arranged to be held in Washington, D. C., February 34th-25th, 1890. All persons in unison with this plan are invited to correspond with Matilda Joslyn Gage, Fayetteville, N. Y., to whom contributions in its aid may also be sent. Editors are invited to notice.

MARRIAGE AND THE HIGHER LAW Synopsis of paper read December 10th, at a meeting of Moral Education Society, and December 17th, at meeting of Cook County Woman Suffrage Society, by Mrs. Lucinda B.

"Two souls with but a single thought Two hearts that beat as one."

This poetic expression of the matchood of man and woman is prophetic of the perfect union of perfected human souls. The invariable proceeding of creative energy is toward the mating and coworking of masculine and feminine forces from molecule to man. In this sense, marriage, or the mating civilization, and the divorce court records, of man and woman is a divine institution. The union of man and woman is divine in proportion to its perfectness—i. e., the adaptation in soul-harmony and temperament that makes them the supplement of each other. moral sense to a recognition of the higher That so many matrimonial partners have law, is also evidenced in the record of such travelled life's rough journey in the blessed sanctity of faithful and loyal friendship, if | did motives, and in the shameless prostitunot as devoted lovers, is to the credit of hu-tion exemplified in the sale of a woman for a man nature, and not to the virtue of statute | title by her own bargaining. law. Legal regulation to compel a permanent and single relation of one man and one education. Not barriers to separation, but a

est relation of the sexes. It is not in the province of civilism to recognize mankind as more than intelligent ments of the higher law. animals. All that legality can properly add to the mutual compact for the benefit of the uge of lies which our marriage system has social body, is the guarantee of civil rights | built must dissolve under the searching rays and equal protection to each party, and pro- of the sun of righteousness. If the State and tection to children—which last, in a co-oper-ative commonwealth, would not be requisite. to perpetuate itself in the race, and set up But protection of the wife we do not have no protest against poisoning the coming mitted, and, unrecognized by statute are womanhood and motherhood standing in the The inviolability of person, without which there can be no sacredness nor sanctity in sex relations, is unrecognized by civil marriage. Neither is it recognized by the educational forces of religious canons and church

authority. The pastoral letter of the Episcopal convention three years ago, deploring "the de cay of domestic religion and morality," claimed that the "theory? which was working so much disaster to the church and the nation, was "claiming for woman absolute control over her patrimony and acquisitions as well as her person," etc. "Thus the Christian law of the household is not only disparaged but denounced as a degradation of weman and a social tyranny." The Christian Union has more recently stated that "the family is necessarily a despotism." The pastoral letter also affirmed that "The church regarded separation in any form as a dreadful expedient and only to be justified by the gravest considerations." Neither of these dogmatic authorities mentioned the "grave considerations" of the perpetuation of alcoholism, tobacco poisoning, insanity, scrofula or crime. They evidently base the purity and integrity of the conjugal relation and the family upon the indissolubility of legal marriage. Though peace of mind and health of body may be wrecked all must be set aside to preserve this form.

A really religious view of marriage would recognize the necessity of the fulfillment of the higher law of health and physiological and moral purity, to a whole, or holy union. It would recognize the illegitimacy of many a parenthood, and the iniquity of branding with illegitimacy the one innocent and irresponsible party. There is far more religion as well as g od sense in the reasons of a bachelor for not marrying, than in the claim that "separation in any form is a dreadful expedient." "The reason I never married is this," he said, "I never found a woman that I could love who was at the same time free from all of six fatal objections to a consort. These objections consist of hereditary taints of different kinds. The first is consumption, the next is scrofula, the next is insanity, the next is epilepsy, the next is a proclivity to al-coholism, and the last and worst is klepto-for instance, Honey Scap, he calls harmless, as is

The fact that a consumptive clergyman has made himself the father of eleven sickly children does not indicate that "teaching the fundamentals of religion in the public schools," as suggested in the beforementioned pastoral letter, would be the most promising means of salvation from illegitimate and criminal parenthood. The "decay of domestic religion" is the result of the subordination of woman. That the wife and mother should be fettered and benumbed, that her aspiration and her sensibilities, and that even her person should be outraged and violated, is the crying and monstrous iniquity of organize society. Man has exceeded his prerogative when in civil statute or ecclesiastical canons he interferes with the divine law in seeking to subject woman and mothw making. and to a inferiority in any department of social struc- By The Phelons. Chicago: Hermetic Pub. Co.

The tendency to divorce is, not as many apprehend, an indication of the dissolution of domestic integrity and social morals, but it is a disorder that tends to purification by making a higher standard of marriage practicable. This is the feverish stage of human evolution. The vital force of the higher law is struggling to free us from the bondage of animal life.

The generative forces need to be controlled, directed, and made subservient to the best and highest development of the whole man. A writer says, truly, in the admission that marriage is a failure, that "outrages so hideous that to describe them in print or even in private letters rendering the rash informer liable to prosecution, are perpetrated as of right." (For describing such an outrage a worthy editor is now under prose-

cution in Kansas.) In the society of Friends marriages are presided over by neither priest nor lawyer, and their sacredness inheres in the integrity, fidelity, and truth of the parties who make the contract. Divorce is absolutely unknown in this denomination and instances of dissolute life and conduct are extremely rare. Romanism makes marriage a sacrament, with nuptial mass and complete surrender to the desire of the husband a requirement of the wife, yet it makes celibacy a higher state of sanctity for the priest. Nor does the Protestant church promote the higher education of the higher law. No barrier of fitness, physiological, or otherwise, is placed where it may prevent a rash or fatal mistake. But once the parties have passed within the legal restrictions of civil marriage, the bars to separation are impassable. The subjection of woman is the fortress of ignorance and the stronghold of darkness.

John Stuart Mill said aptly: "If men are determined that the law of marriage shall be a law of despotism, they are quite right in point of mere policy, in leaving to women only Hobson's choice," (i. e. marriage or pecuniary disability.)

When woman has, in a co-operative commonwealth, placed her feet on the sure foundation of industrial independence, she will be in a position to accomplish woman's true work in human development. She can then rise to the full and grand proportions of womanbood, and in a voluntary motherhood help lift the race to a higher grade of intelli-gence, love and wisdom. Equality before the law and equality in every direction, in op-portunity and in domestic life, is the basis of a true relation of the sexes and of marriage. Civil statute has no more right to compel peoplo to remain together than it has to compel them to form a conjugal union.

The clandestine polygamy, the practical concubinage, the system of prositution everywhere pervading the municipal centers of prove the mistake of supposing that a compulsory holding of parties to a contract of marriage is conducive to sexual morality.

That civil marriage does not educate the unions as are based on mercenary and sor-

It is not civil statute we need, but higher woman, does not constitute the divine union | demand for better preparation to enter the which marriage ought to signify, if that word | matrimonial state. The world has plenty of is used to imply the best and purest and tru- moral imbeciles born of mismated men and women,—the product of ignorance and a Dress and are of much value to the reader.

This is the dawn of a new cycle. The refunder civil marriage. Flagrant wrongs, in- | child with tobacco, alcohol, and scrofula, nor inries to the person, even crime may be com- against breeding insanity and crime, the without redress in the courts or in society. light of the higher law, have this responsibility upon them.

A new candidate for favor has appeared in a paper published in New York, called "The Woman's Cycle," taking for its motto the words of Victor Hugo, "This is the Woman's Century." Mrs. J. C. Croly, better known as Jennie June, is editor and Mrs. C. J. Haley, publisher. They announce the object as follows:

"The purpose of this periodical is to represent the life, and particularly the associative life of the modern woman; its interests and working activities—literary, social, educational and industrial. It invites the cooperation of all who are interested in an effort to represent the aims of thinking women—their honest opinions—and practical efforts on the lines of human advancement in morals and ideas. It especially desires to be put in communication with all clubs and societies of women, and will keep a record, so far as informed, of their movements and lines of work. Contributions paid for, or returned if stamps are enclosed.

Price, \$2 50 per annum; single numbers, 10 cents. 253 Fifth Avenue, New York City.

# BOOK REVIEWS.

[All books noticed under .this head, are for sale at, or can be ordered through the office of the BELIGIO-PHIL CEOPHICAL JCURGAL.

THE TABTUFFIAN AGE. By Paul Mantegazza.

Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$125. This book is a translation from the Italian by W. A. Nettleton and Prof. L. D. Ventura. The Tartuffian Age is the age of hypocrisy, and some of the frauds of the present age are dwelt upon. In the Chapter of Deceptions of Courtesy—the author says, "Make an analysis of your doings for one day only of your life, and you will find at least a hundred lies per day are necessary in order that you may stand well with yourself and with your neighbor. It is like daily bread, which is simply in-dispensable to our life." In the translator's note he says, the author gives a list of more than two hundred articles used for the toilet which are fraudulent. In preparation he has marked them harmless, doubtful and dangerous, some of for instance, Honey Scap, he calls harmless, as is made of good yellow scap or fine soft scap and es-

# New Books Received.

A Christian Science Sermon on the Nonentity of a Personal Devil, proved from the Basis of Nature or Common Sense. By Joseph Adams. Price, 05. Prince Starbeam. A Fairy Tale of Fairyland. By Arthur Edward Wate. London: James Burns. Beneath Two Flags. By Maud B. Booth. New York: Funk & Wagnalls. Price, \$1.00. Foot-Prints of Christ. By Bev. Wm. M. Campbell. New York: Funk & Wagnalis. Price, \$1.50. Condensed Thoughts about Christian Science. By Dr. William H. Holcombe. Chicago: Purdy Pub. Co. Seventa Elition. Price, 25 cents. Liberty and Life. Discourses by E. P. Powell. Chicago: Chas. H. Kerr & Co. Price, 75 cents.

# January Magazines Received.

Price, \$1.25.

Three Sevens. A Story of Aucient Initiations

The Kindergarten. (Chicago.) A series of articles translated from the German of the Baroness von Marenholz -Bulow on Froebel's System will be found instructive reading. Kindergarten Occupa-tions and Systematic Science Teaching are contin-

The Century. (New York.) The Life of Lin coln contains a graphic account of Lincoln's last days and his assassination. The frontispiece of this number is a portrait of Prof. James Bryce, and accompanying the portrait is a sketch of Prof. Bryce's life. A notable paper is Miss Amelia B. Edwards's account of the recent very extraordinary discoveries at Bubastis, in Egypt. A very full justaliment of Jeffersone Autobiography gives some amusing tales of the erry adventures of the author. Henry James has a fully illustrated paper on Daumier, the famous French caricalurist. The second of the Present Day Pap rs is by Rev. Dr. Dike, and has to do with Problems of the Family.

The Popular Science Monthly. (New York.) The Future Situs of the Cotton Manufacture of the United States opens the pages of this monthly for January. Benjamin Reece writes of Public Schools as affecting Utime and Vice. The Taouist Religion is an interesting article by Warren G. Benton Letters on the Lanu Question are letters reprinted from the London Times of vecent dates and of infrom the London Pimes of recent dates and of in-terest, on account of the light thrown upon this subject. Other valuable articles from able writers aud to the variety of this number.

The Atlantic Monthly. (Boston.) Dr. Holmes's Over the Teacups, and the first installment of Frank Gaylord Cook's series of papers on Forgotten Political Celebrities make the Atlantic for January s number to be remembered. Another political article, The United States Pension Office, by Gaillard Hunt, contains some suggestions as to the reform of the present pension system. The short story of the number is one of Miss Jewett's best New England dialect sketches. Agnes Repplier writes about English Love Songs. A Precursor of Milton forms also the subject of an interesting paper.

The North American Review. (New York.) The The North American Review. (New York.) The first fifty-four pages of this issue are occupied by a discussion on Free Trade or Protection, and the two sides are ably sustained by the Hon. William E. Gladstone and the Hon. James G. Blaine. The reminiscences of Robert E. Lee by Jefferson Davis are particularly interesting at this time. In the Borderland of Science are found some daring speculations. A Romance of Olu Rome, and By-gone days in Boston, are interestingly told. An installment on the subject of Divorce is given, the contributors being women. being women.

The Forum. (New. York.) John G. Carliele's article upon the Tariff and the Farmer is in answer to Senator Cullom's recent article in *The Forum*. In Prehistòric Man in America Major J. W. Powell denies that there is any Scientific Evidence of an American people preceding the Indians. The Ethics of Marriage is treated by W. S. Lilly, the eminent English essayist. Woman's Place in the State, by Prof. Goldwin Smith is an argument against woman suffrage. Magnetism and Hypnotism are ex-plained by Dr. J. M. Charcot.

St. Nicholas. (New York.) Many short stories and serials appear for January. The young readers will find much to amuse them. The seventh paper of the Routine of the Republic still keeps up its interest, and the Inter-Collegiate Foot Ball in America is continued. Other articles are: An Ostrick Ranch in the United States; Pilot Torching by Night; and Crowded out o' Crofield.

The Eclectic. (New York.) A good table of contents appears for January. A Problem in Money, and The Natural Evolution of Men and Women of To-day will be read with most in the Natural Evolution. of To-day will be read with much intere-t. El za-beth L-cky writes pleasantly of the Gardens of Pom-peii. The Origin and History of Murray's Handbook for Travelers is given, and Grant Allen has a descriptive article on Africa.

The Jenness Miller Magazine. (New York.) The current number of Dress comes out in an attractive cover, fine paper and good type. The articles are mostly upon the subject of Physical Culture and

The Home-Maker. (New York.) The usual good reading fills the pages of this popular monthly for January. The contributors are well known and the topics discussed are most important to woman and those interested in her work and welfare.

The Chautauquan. (Meadville, Pa.) A most instructive table of contents has been prepared for the January issue of this popular monthly. It is well called an educator. Rome still takes up much space; but not more than the readers can enjoy. The Homiletic Review. (New York.) The several departments are well fitted this month. The prospectus for the year gives a list of topics by writers of variety and ability.

The Arena. (Boston.) The frontispiece for January is a portrait of Dion Boucicauit, and his article on The Spots on the Sun will be read with interest. Bobert G. Ingersoll and other liberal wri-

The Esoteric, Boston. Horticultural Art Journal, Rochester, N. Y. Our Little Ones' and the Nursery, Boston. Christian Science, Chicago. The Path, New York.

Sidereal Messenger, Northfield, Minn. Consumption Surely Cured.

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A number of coffers, containing about \$30 000 in gold and silver in Spanish pieces dated 1666 were recently taken out of the sea\_near the Island of Andros at the mouth of the Æyean sea, in Greece. Six bronze cannon were also recovered. It was supposed some Spanish man-of-war was wrecked

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## BY JOHN C. BUNDY.

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# Prof. Coues on Creeds and Woman's Rights

We print in this issue of the JOURNAL a very able and characteristic communication from Prof. Coues. Although we are authorized, in a private note, to reduce its length to the regulation standard allowed contributors, we give him full space for his well put and able contribution. In doing this, however, we beg to call attention to some of his remarks which, on their face, are too sweeping and need qualifying.

In criticizing the "creeds" of the world especially the creed or creeds of Christendom -he uses this language: "If we turn from a question of principle to a matter of policy, of what real social use or advantage is any creed in any genuinely progressive or liberalizing movement? Every creed in Christendom and heathendom alike is in its very nature unprogressive. If it were not fixed

it would not be creed." Like every partial statement, this is only a half-truth. In philosophy every thing "variable" is seeking to become the "constant," "fixed," simply because the variable—the phenomenal—is the finite side of the one absolute truth. The finite can only become "fixed"—the permanent, constant—by the process of neucleation, growth, flowering and thoughts, and theologies, if one pleases.

tirade against the permanent in history, in life, in all that goes to make up the conthe Infinite Diversity.

The Journal deprecates the mistakes of the past—especially the mistakes, if not crimes, of what is called Christianity. But while it sees and abhors these mistakes it at the same time sees underneath the letter of this Christianity the genuine spirit of its founder. Paulism, churchism, sectism is not what he gave to the world. He gave the Christ spirit—the spirit of truth—as Prof. Coues has beautifully expressed it: "The Christ is here and now, as the Christ was then and there, always and everywhere, for those whose hearts can know the Christ."

The teaching of Jesus, and the American Declaration of Independence declare the "equality" of the sexes. The "creed" of enemies. Hence, your reputations are not safe from Christ is not at fault; it has been perverted their slanders, if you even allow them to come into by Paul and his followers. The true disciple accepts the words of the Master instead of

the words of Paul. The true American accepts the D gration

of Independence instead of its perversions. for, but did not expect to be assisted in by own merits free from all entangling alli-All are "equal" according to the creed of Christ; all should be equal before the law as fundamentally announced in the Declaration of Independence—which is the creed of the American people. The creed of the American people, like the creed of the external founder of Christianity, cannot be done away by the churches, the sects, the pervert ers of truth in any form, or by the slaveholders-slave-drivers, whether of man or woman. The creed of the Christ has been grinding error and falsehood for over eighteen centuries and it is grinding to-day, as the spirit of truth in man, and it will grind on until every man and woman in the worle is freed from sin, servitude. and savagery of all kinds. The creed of the American people, declared in the face of orevery anti-equal condition of American fraternal life.

In the light of these statements will Prof. Cones contend that "creeds," in their true sense, are of no use to humanity? We hardly think he means to be so understood.

Again, in the heart of every man who really thinks, there is a creed of some sort. He cannot think without formulatascent. Creeds are the stepping stones-not opening of the vision to behold the fair virgin | came a railroad official of some note in Mas-Truth as she presents herself for acceptance and adoration.

The trouble is not in the creeds of th world, but in making them finalities or in segregating them from the roundings, the crystallizations of Truth in its adaptation to the world's progress and needs.

The Journal is at one with Prof. Coues and all other chivalrous men for the advancement and final redemption of woman from priestly, pietistic and masculine domination. But we must not, in our zeal, forget that the laws of Nature are eternal and that their evolution into concreteness is by slow and silent stages. Woman herself has not in the past realized her true place in the progress of the race. After ages of struggle she is beginning to see that she is not the having spent many years in the investigaslave but the equal, the counterpart of man; that she alone can finish what man has at-

In our friendly criticism of a single point in the paper of Prof. Coues we desire to strengthen rather than weaken the tremendous force of his masterly presentation. We thank him and have no doubt the liberal thought women of America will thank him for his timely and stirring words. When these women gather in Washington next month the first thing they are sure to do is to formulate a creed; a creed foreshadowed in only that, but she told the contents of the the call for a convention published in the Woman's Department on the third page of | thorities in accordance with the data given, this paper. Without such a platform they cannot form an organization, and Prof Coues will give in his adherence to it, and with voice and pen will prove one of its ablest champions.

# Help from Hoodlumdom.

In its aggressive and persistent work for pure Spiritualism, its uncompromising demand for accuraté observation and scientific methods in dealing with phenomena its rejection of the doubtful, and its exposures of commercial spiritism the Religio PHILOSOPHICAL JOURNAL has naturally drawn sharp lines. It has attempted to differentiate honest mediums and verifiable spirit manifestations from tricksters and all questionable phenomena and illicit traffic in psychics It has for years sought to separate in fact and in public opinion the rational, mora and spiritually inclined in the Spiritualist movement, constituting the great majority, from the irrational, superstitious, material istic element on which pseudo-mediums and fruitage. This is the law of all things and dishonest and immoral mediums have fat tened, multiplied, and grown insolent as wel No one knows this better than Prof. Coues; as daring and expert in plying their trade. his scientific training teaches him this. The Naturally we have had the sympathy and law of progress is by steps, "creeds," neucle- encouragement of the best and most intelation; by degrees, discrete and continuous; ligent class, and the enmity of the ignorant by cycles and circles—never on straight fanatical and diabolical. The latter have lines in continuity. Here is the mistake of | persisted in keeping their poisonous tenta-Prof. Coues and many others. Progress is cles on the Movement and in clouding it the law of the universe; but it is a progress | with their fetid breath and superstitious fog. under the law of the Variable as well as of | Now comes help from out of the very bottom of the pit. One James A. Bliss, notorious for In the admirable enthusiasm inspired by his more than a dozen years as one of the vilest theme Prof. Coues unwittingly permits him- rascals that ever cursed mediumship and self to incline to the level of the mob in its | Spiritualism, publishes a little sheet in which to advertise his swindling schemes. In a late issue of his advertising circular. stant accretions to the one Unity containing | which he calls The Sower, Bliss pays at tention to those representative Spiritualists, mediums, and speakers who at that date had expressed in the JOURNAL their congratulations for our victory over the Newton-Wells combination. Here is his fulmination:

MEDIUMS! as your true friend, we advise you to boycott from your circles and séances, the following named noted "Mediums' Enemies," of whom John C. Bundy is the chief:

1st. W. W. Currier.

Milton Rathbun. Charles D. Lakey. Prof. and Dr. J. B. Buchanan.

5th. Mrs. F. O. Hyzer. Each of these are quoted as being upon the side the fair name and fame of Henry J. Newton, a well known gentleman, Spiritualist and Medium's True Friend and Mrs. Eliza A. Wells, the faithful and tried materialization medium. If these people are one medium's persecutors they are all mediums' your presence, much less your séances where they have a chance to "put up a job" on you. We say first, last and forever. Boycott them! BOYCOTT THEM!!!

This is exactly what we have been working

the boss devil of the diabolical guild. The sooner Bliss and his ilk boycott the JOURNAL and all decent Spiritualists, the better for the boycotted and for Spiritualism.

# Gone Before.

After a brief illness of only a few days' duration, Mrs. Caroline E. Eddy of 666 Fulton street, this city, an old citizen and well known medium, passed quietly and peacefully away on Tuesday morning the 7th inst. Mrs. Eddy, whose maiden name was Lampson, was born in Boston, Oct. 25, 1830. Her mother was a native of England and her father was born in France. The latter was given a military education in a Parisian school and afterwards became an officer in ganized slavery over a century ago, has stood | the French army. Later on he came to this as a protest against, and a pulverizer of, country, and offering his services to the United States government he was accepted and made Inspector of Powder at Charlestown, Mass. In the prosecution of his duties he lost his life by an explosion when Caroline was about eight years of age.

In earliest childhood she was in possession of the clairvoyant faculty to a remarkable degree. She could read people's characters and thoughts and even tell what was going ing his thought. He must have a creed of on in distant places. This was not undersome kind or he can make no advance; no stood by those around her, and being ridiculed by her family, she learned to keep her alone to conserve the past, but to make sure knowledge to herself. At the early age of and steadfast the present attainments and | fourteen she married Orrin Loomis who besachusetts, but in 1856 he came West and connected himself with the Chicago and Milwaukee railroad (now Northwestern). At the breaking out of the civil war he enlisted as a soldier and was afterwards transferred to a battery that gained some renown as the Loomis Battery. He served during the whole war and returning at its close broken down in health expired during the year of 1865. Mrs. Loomis' mother then came from the East to reside with her. During these years her powers of clairvoyance, clairaudience and psychometry had greatly increased, and clairvoyance was also developed in her mother, which unbeknown to her had been lying dor-

In 1873 she was married to Mr. Eddy, who, tion of the higher phases of Spiritualism, was attracted to her. He took her to his Chicago home where they ever after resided. The clairvoyant phase of her mediumship is reported to have been at times somewhat unusual; as an instance, it is stated that parties from abroad who had heard of her peculiar gift came to her in great trouble. Their inheritance to some property was disputed and the proof was wanting to establish their right. Mrs. Eddy told them that at a certain date books and papers had been deposited in the Bank of England, and, not papers. Demand was made of the bank auand the documents were produced which secured the inheritance. At the time of her death there was a person in the city who had come 3,000 miles to see her from a republic in South America, and waited in hope of her recovery but was doomed to disappointment. He had been recommended to her by a Romish prelate of that country who had made her acquaintance.

Mrs. Eddy would never pander to the mere gratification of a morbid curiosity nor prostitute her gifts to the low uses of fortune telling. She was ever ready to comfort the afflicted and give hope to the despairing. She was a Spiritualist of the religious type and had implicit confidence in her early Bible teachings which always abided with her. On the 24th of February, 1876, she prophesied how and when she should die; she exceeded the limits by a few months but the manner was as she described. On Sunday, the 29th of December, she took a slight cold, but did not complain of feeling unwell until Thursday, Jan. 2, and on Friday a physican was sent for who found that her cold might terminate in pneumonia. On Sunday the fifth she was very ill but on Monday was up and dressed. She was, however, put back to bed and gradually grew weaker, until heart failure terminated the scene on the date as stated in the outset of this notice. Her life ebbed away so gradually and peacefully that the spirit had flown sometime before the friends were aware of the fact, though anxiously watching by her bedside. The funeral was largely attended. Mrs. De Wolf conducting the services.

# Liberal-Thought Women to the Front.

On another page will be found a call bearing only the name of Matilda Joslyn Gage, but backed, we naturally infer, by other of the well known women connected with the Woman's Rights Movement. The "Call" is brief but strong and to the point. We bid the movement Godspeed, and hope a large and representative gathering will congregate at Washington in response to the invitation. It remains to be seen whether liberal-thought women will rally to this bugle call and do their duty. If they exhibit but half the zeal of tion will be an assured success from the moment the gavel calls to order on February 24.

The Journal has a word of caution to offer: Let these women be careful about accepting the advances of any organization or representatives of any organization now existing, whether of men or women, or both. Let the new movement stand on its be nominally a day younger then when she ality?"

ances and beyond the possibility of being any other movement.

This new warship which is to protect rights already secured and capture those which it pursues needs to be carefully constructed. Let every stick of timber, every piece of material, the boilers and the engines, be rigidly inspected. Then, when she is launched. Ah! look out then, or she will lurch to port or starboard, or founder before her coal and armament are on board. Moreover, there must be no taint of sect-nor of ism of any sort, and especially no smell of materialism or irreligion about this ship. And she must rate "A 1," at the world's moral Lloyds. When she puts to sea care must be taken that her officers are tried and trusty; such as have not only the allegiance of the crew but the respect of the world. There are many rocks and shoals to threaten this new craft. They are to be looked for. not along the enemy's coast line, but in her

# "Let us Have Peace."

Every now and then there echoes across the tempestuous sea of Spiritualism the wail, "Let us have peace." It always comes from moral cowards and those/inextricably tangled in the meshes of Commercial Spiritism-from those who long to be let alone to cherish their idols of tinsel and cotton on the one hand, and on the other from those who object to being disturbed or thwarted in their attempts to swindle the public. "First pure, then peaceable?" is the reply of the courageous and rational host. On the second page we republish by request a paper with the above heading, written by one of the brainiest and most experienced woman that ever honored the Spiritualist movement. Open-hearted, generous, an excellent medium, she ever had the courage of her convictions. Sometimes she was deceived, but she never hesitated to proclaim it to the world when made aware of her mistake. For years she was the inspiration and life of a refined circle of friends interested in Spiritualism. All of the older New York City Spiritualists will remember Mrs. Caroline will ever be green in the hearts of her friends among whom are many mediums who owe her debts of gratitude that can never be cancelled. Eight years have past since her paper was read; conditions have changed for the better in many respects, but even for to-day. Let her repeated message be as from one having authority—the authority of one having close connection with the higher intelligences of both spheres; let it accentuate the motto:

# "First pure then peaceable!"

The transition to a higher life of Mrs. S. H Garcetson of Council Bluffs, Ia., on January 3. takes from this life a most estimable weman. Few women of her age (75) enjoyed the same mental and physical strength, or have been permitted to end an honorable and use ful life under so favored circumstances. Mrs. Garretson was a constant reader, a deep thinker and a bright conversationalist. She was devotedly attached to the principles taught in the harmonial philosophy and lived her every-day life-in accordance with her highest light. She passed from earth in the faith that did so much to make her life beautiful and useful. She was greatly beloved by a large circle of friends of whom she never ceased to think and in the memory of whom she is held in dear remembrance to-day. On December 23 she called at the JOURNAL office and renewed her subscription. She asked to see the editor and when told he was busily engaged, expressed her regret so strongly that the subscription clerk broke over the rule and took her into the sanctum. Her presence was a benediction and we shall always treasure the memory of that brief interview.

Transition of Mrs. Garretson.

# Nellie Bly's All-Around Trip.

. Miss Nellie Bly of the New York World left New York on the 14th of November last by the steamer Augusta Victoria, at 9:40 A. M., her departure the itinerary of her voyage was all planned in the World office for a seventy-five days' trip and she was not to resort to any methods of travel except those provided for the general traveling public. The dominating idea of the enterprise has been to more then realize the achievement of the idealistic hero. Phileas Fogg, in Jules Verne's attractive story "Around the World in Eighty Days," written eighteen years ago. Of course such a rapid transit around this globe of ours was among the impossibilities twenty years ago, and the journey of Phileas was only a dream of the fancy. No such tour was ever made by mortal man, and if Nellie Bly lives to see Jan. 25 it will be a mortal woman who beats the record of the their orthodox sisters, if they are willing to | imagnary Phileas Fogg. Nellie's only bagmake a tithe of the sacrifice for their con- | gage is a small hand-satchel. She left New | and all sects and isms may find in them. victions which priest-and-preacher-led wom- York with but one gown and that she had if they will, food for serious. reflection: en cheerfully make, the proposed organiza- on. Her satchel contained only necessary when we think of the hundreds of sects changes of clothing and £500 in bank of that are competing for about one-tenthof England notes besides her railroad and steamer tickets for the whole trip. A snug fitting cap, a light plaid ulster with a hood, and a pair of easy fitting shoes completed her liable and narrow business.... Is it not time equipment. She carries a 24-hour watch and to give a thought to this immense majority, when she gets back to New York it will be ex- who in trying to be intellectually sincere actly 24 hours late—in other words she will are unable to give obedience to convention-

started out on her journey. She has been heard from at intervals all along the route used as motive power to propel the car of and is on schedule time. At Amiens, in France, she had a delightful visit with Jules Verne and his wife, and when last heard fr om Jan. 7. she had sailed from Yokohoma. Japan, for San Francisco where she is due Jan-20. Everybody will be on the lookout for the wonderful story of the brave girl's travel.

## A Modern Church.

Among the many valuable and suggestive contributions on organization published in the JOURNAL during the last three months. none rank superior to that of Rev. A. N. Alcott which appears on the eighth page. Formerly a Presbyterian, we believe, Mr. Alcott now affiliates with the liberal wing of Universalists. That he is wholly free from all sectarian spirit is apparent. His matured thought is worthy of the most profound attention, which we hope it will receive from every thoughtful mind interested in the present agitation. We shall be glad to hear from those who may be inspired by it to express their highest thought. We only ask that Mr. Alcott's words be duly considered in a broad, high, and dispassionate spirit, free from all sectarian bias. They are of interest to all the world—not alone to Spiritualists.

# Olcott in England.

Colonel Olcott has been looked upon as a somewhat more respectable and consistent builder of eastern fakes and western falsehoods than his co fakir and magnetizer Blavatsky; but it is questionable whether he is entitled to this discrimination. Lately he has been "working" the provincial towns of the British Isles, with only moderate success. In December he was at Newcastle and made a speech characterized by the usual Koot Hoomish kinks. Here are some of them: 'It has been stated freely in America that 'there are' 100,000 members of the Theosophical society who have each paid £1. for joining.' So far from this being true not one of the Theosophical teachers has received any compensation whatever." We challenge Olcott to produce the evidence that any such extravagant statement was ever made in Jewett. She passed on to her home in the | America. It is a downright falsehood. It is Spirit-world some years ago, but her memory a fact well known that there are not in merica to-day and never have been five hundred members of the Theosophical Society. Olcott says the teachers "have been obliged to supplement their revenue out of their own pockets"; implying that he has done this. As a matter of fact, he had nothher criticisms are, alas! all too appropriate ing in his pockets and has lived off his fakiring. He forgets that he has written letters in which he made much of the very fact that he had got on without having money of his own, and how his path had been opened up, everything paid for when he hadn't a cent himself. Such adventurers should be careful how they write letters. Mr. Hodgson, who went out to India for the Psychical Society, and at Olcott's invitation, to investigate the alleged psychic marvels Blavatsky was performing with the help of the supposititious "masters," and who exposed the swindle most completely, made Olcott eat his own words on this very point. Olcott made the same implication, that he had helped the T.S. pecuniarily, but when cornered by Mr. Hodgson was forced to admit he had given nothing and had received everything. In his Newcastle lecture Olcott asserted, "Mr. Edison, the great electrician, was a member of their society and had been since 1888." This is a falsehood. It is only a few months ago that we published a denial from Mr. Edison of all connection with the T. S. He is not and never was a Theosophist—if his own evidence is to be taken.

Olcott repeats in his speeches a favorite mouthful, "The human heart is always longing for some refreshment." Then he proceeds to satisfy the hunger of the hearts before him with "philosophic concepts," with phrases such as "potentiality of the development of the objective universe," with jingle about "Rounds," "Rings," the "Seven princiciples of man," "Nirvana," "Paranirvana," "Absorption into the Eternal," etc., etc. Verily, verily, the English heart must ere this be satiated with the refreshment of this Yankee "Guru."

The clay model of the Gen. Grant equestrian statue for Lincoln Park, in this city, on a flying tour around the world. Prior to | having been completed by Louis Rebisso of Cincinnati, the designer, a committee of inspection proceeded to that city on the 6th inst., and after careful survey pronounced it entirely satisfactory. A plaster cast will now be formed and shipped in sections to Chicopee, Mass., where it will be cast in bronze. The pedestal and arch are already in place and nothing is wanting but the statue, which will be ready in September next. The whole will cost \$75,000, which was long ago raised by voluntary subscriptions. It will be dedicated in September with imposing ceremonies, the Army of the Tennessee and Gen. Sherman taking part in the ceremonies.

> From beyond the Rocky Mountains a correspondent of Unity throws out a thought and propounds a query that gives it pause; the people of this favored land, while nearly nine-tenths are making their way as best they can outside the churches, it seems a pit

Prof. Coues on the Woman Question.

You will be pleased to hear of the next phase which the woman question—always a vital one - seems to be about to assume, since it closely accords with the line of policy which the Journal has advocated and urged in so far as concerns the bearing of church discipline upon the rights and duties of one half of our population. Too much could hardly be said in praise of the courage, zeal, earnestness, and energy of many noble women whose names are high in public esteem, and rightfully so, for their services and sacrifices in the cause of their sex. I need not name them; and it is the more to their great credit that they have worked so well, and done so much good with the priestly curse upon them, and the millstone of masculine ecclesiasticism about their necks. That relic of barbarism which orthodoxy-be it Protestant Scylla or Catholic Charybdis—still imposes upon some of the best and most mistaken of their sex—still confesses to be barbarous by making poor old St. Paul its scapegoat—yet continues to impose with an arrogance peculiar to priestcraft in its every guise-that relic, I say, has done more to hurt, hinder, belittle, belie, befog and bedevil women than all the politicians and all the rumsellers, and all the drunken fathers, sons and husbands combined. Mind—not a word against religion do I utter: we need more, not less, of that real thing. But the Church-the Church as it stands to-day, whether the windy old barn of Protestantism where sheer senseless stupidity presses the clerical yoke upon women as if they were patient cattlewhether the impregnable fortress in which a wily Romanism cages women as if they were wild beasts-it is always the Church that is woman's hardest taskmaster and most oppressive tyrant. The Church stands for authority-nay, divine authority-on its own part, and subjection-yea, of the soul as well as the body—on the rest of mankind and on all womenkind. The Church is the bulwark of slavery—it stood to its colors and quoted scripture for negro slavery in the days of the heroes, Phillips, Garrison and Pillsbury-it stands by its colors for woman slavery in these days of the heroines, Anthony, Stanton Hooker, Blake, Willard, Joslyn Gage and .Clara Barton. The Church wants its God in the constitution—not that wise, just and honest God which our fathers put in the constitution, declaring the equality and assuring the liberty under the civil law of all its citizens—but some pitiful, pettifogging God of its own creedal creation to shuffle scripture for men and against women, and practice the most atrocious cruelties upon little children in the public schools by holding its bogus God-head up to them for a bogey. That sort of a God is one whom—as Minot Savage once said to me—nobody would speak to if he were met as a man on the street. It is time to cry halt to—rather, it is time to incite revolt against, any movement looking to woman's advancement and emancipation which professes such a God, or practices such un-Godly professions.

It is a mistake to suppose that the true interests of women are not subserved best outside the pale of orthodoxy. It is a grievous mistake to suppose that in turning the back upon ecclesiastism, thereby the spirit of Christ is denied. The Christ is here and now. as the Christ was then and there, always and everywhere, for those whose hearts can know the Christ. No greater denial of the master -not thrice but perpetually-could be devised than that attitude of nominal Christians who uphold a church that upholds slavery in race or in sex. Yet again, if we turn from a question of principle to a matter of policy, of what real solid use or advantage is any creed in any genuinely progressive or liberalizing movement. Every creed in Christendom and heathendom alike is in its very nature unprogressive. If it were not fixed, it would not be creed. Our present church creeds are fossil feelings and extinct thoughts. Theology belongs to geology what is it but a petrifaction of the past? Why should we revere in these bright days the stony concretions we have hewn with such reverence out of the bed-rock of the dark ages. It is neither a good principle nor a sound policy to do so. "Let the dead past bury its dead"-"act, act in the living pres-

Did you not once read our good sister Frances Willard a little sermon on this very point? Does that wise and far seeing woman, so fruitful of good works, really fear that a Woman's Temperance Union would not succeed so well as a Woman's Christian Temperance Union? Does she fear she would lose her southern branches if that "fetish" were not upheld? If so, I am sure she has mistaken for the wiser the less wise policy. Numerically, in quantity, and temporarily, she would be perhaps appreciably affected; for creed is a narcotic stupifying thing, leaving many people's souls so lethargic that they do not know the difference between the bed-rock of the dark ages and the fruitful soil of human hope, endeavor, aspiration, and fulfilment. But she would gain in the endbefore the end, in the near future—in the quality of her friends, well-wishers, supporters and sustainers. I would not be afraid to submit this question to her own answer: Who, on the whole, has treated you and your cause best—the clergymen of your own church and the members of your own communion, or the average sinner who knows you are his friend. And I should like to ask another noble woman, for whom my respect is not less sincere, and my admiration not less hearty—I should like to ask Clara Barton a question: Who helped you most at a pinch in war, flood and pestilence—was it the man

who prayed or the man who swore—the orthodox saint or the regulation sinner? Whom did you rely most upon at Johnstown—the priest or the other man, whoever he was? Who stole the most money during the yellow fever at Jacksonville--the orthodox thieves or the other thieves? I really do not knew what her answer would be in any of these cases: but I have such an abiding faith in the nature of human nature under naturally sinful and unnaturally sanctified conditions of environment that I am not afraid to put

my questions to the prick of a reply. FI am the last man in the world to underestimate the services which women have rendered to women in the past, or depreciate the positive, great and good results of their labors. Without these women and without these works the present outlook would be gloomy-it would have been impossible. That record is imperishable—that forty years' work passes into history as a veritable wheel in the slowly but surely grinding mill of the Gods. It was not less indispensable than inevitable that the Woman's Rights Movement should have taken the turn that it did. It is all the more honorable that it moved at all since every inch of the way was stoutly disputed and hotly confested—by whom? By all bad, weak and foolish men-yes; especially those in the pulpit and in the pews of the churches to which these ladies belonged. Am I wrong, Mrs. Stanton?

But forty years is more than an average generation—and longer, usually, than a given movement in any direction can keep in one straight line of progress. The Spiritualism of to-day as the Editor of the Journal knows better than any one else, is not that of even twenty years ago; and he knows that further progress along those "old lines" is neither desirable nor possible. The "perpetual flux" of Heraclitus was no cobweb of that philosopher's brain, but a fact in nature. All things change; evolution is the law; those that change to suit new environments survive; to live is to be plastic; to die is petrifaction. Long before the Emancipation Proclamation of Lincoln a band of martyrs and heroes proclaimed emancipation in the teeth of-slavery? Yes-but to the teeth of the Bible and the Church and the pulpit and the pew, rather than the money, the chain and the lash of the slave-holding autocracy. The "Cursed be Canaan" was less open to argument. These men came to prepare the way: they prepared the way. Then the scene shifted. The time for words was passed: and with that time passed many of the speakers on into the silence. But then, at Harper's Ferry, a condemed felon, about to be executed, old, weak, worn, haggard, in rags, raised himself from the straw of his dungeon, with clinched hand, piercing eye and steady voice to say: "Now this thing has got to be fought out?" Who shall say that the soul of this prophet did not go, marching on till the war was ended?-Whether with words only, or with words and blows, I know not; but the time is full, the situation grave, and Woman's Rights will never have been proclaimed in fact till proclamation of her emancipation from the slavery of the church. ELLIOTT COUES. Washington, Jan. 11, 1890.

"How does Prof. Coues pronounce his name?" This is a pertinent inquiry; few people ever hit the correct pronunciationfrom seeing the name in print. It rhymes with rows or cows or boughs. . .

For instance:

In handling theosophic rows None can excel Prof. Coues.

When a flaxen-haired boy, this Elliott Coues Was wont to corral the Alderney cows.

Hidden away in the magnolia's boughs A mocking bird warbled for Elliott Coues.

There is to be a Paine celebration at La Fayette hall, 311 Wood St., Pittsburg. Pa., Wednesday evening, January 29, 1890, at 8 P. M., under the suspices of the Pittsburg Secular Society. Mr. and Mrs. Hugh O. Pentecost of New York are to be present. 'Chere will be an admission fee of \$1.00 for gentlemen; ladies, free.

We have received a letter containing money from Winston, Mo., with no signature. Will the writer of the letter let us know so we may credit?

Have You Catarrh?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrh cure. His only mode of advertising is by giving it away. Poetage, 2cts. Judge for yourself. Mention this. paper.

Unprecedented.

Never before in the history of the United States has there been such a winter as at the present, and prever before in its history have the people been afforded such facilities for travel as are now given by the New York Central and Hudson

Eight magnificently equipped passenger trains traverse the Empire State daily, arriving at and departing from Grand Central Station, in the very center of "The American Metropolis."—New York

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideadity of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover, 50 cents. For sale here.

Patients treated at their homes. Address for erms. JOHN K. HALLOWELL, Magnetic healer, 31 N. Ada Street, Chicago, Ill.

Lassed to Spirit-Lite.

The Fall of the Christians:

An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.

SUBSCRIBERS SOUVENIR POEMS

THE LEADING WRITERS

CELEBRATED

ARTISTS: JOHN G. WHITTIER, JAMES RUSSELL

SPECIAL FEATURES.

Herbert Ward, Stanley's Companion.

Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in Estaish America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous cance trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps. This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manœuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett. Mrs. Margaret Deland. Florence Howe Hall. Mrs. Madeleine Vinton Dahlgren. Mrs. Harriet Prescott Spofford. Mrs. Emma Alice Browne. Mary Kyle Dallas.

Clara Whitridge. Judge Albion W. Tourgee.

Marion Harland.

Marquise Lauza.

Robert Louis Stevenson. Anna Sheilds. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne. Prof. W. C. Kitchin. Robert Grant.

Rev. Dr. H. M. Field. M. W. Hazeltine. Thomas Dunn English. George F. Parsons. Col. Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. Prof. J. H. Comstock. James Parton. Harold Frederic.

SIXTEEN PACES

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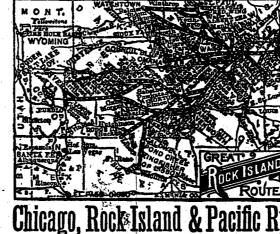
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IMMORTALITY.

For the Religio Philosophical Journal.

"From Death arises still more precious Life!" So says the poet, and his lefty, word Is true and strong as is the word of God. It finds an easy door to every heart, And breathes of immortality to man. With this conception, man caunot believe That, though his mortal frame to ruin fall, His spirit too will vanish into naught. In dark annihilation lost and gone.

So man, nature and science join to teach That nothing vanishes which once had birth. The form may change; the inner being lives; The germ, the living force, must still survive; And, as man's mortal frame doth change and pass, But never vanishes, so does his spirit But pass, and not expire.

For, since no thing can perish in the germ, Man's spirit can not die—it still must live; Eternal life is his. The sun may fade, And hoary Time may totter with his years; Still, fresh and fair, man's life of life remains. The stare will pass away, but on mau's spirit The star of immortality will shine From life to life, a luminous intelligence, Forever and forever.

FREDERICK GERHARD.

### For the Religio-Philosophical Journal THE GOD WHOM I ADORE.

EDGAR A. HALL.

His presence fills the universe-Of evil there is none; And when my soul this truth receives, My God and it are one. Then I become a son of God. As Christ my brother is,

Imbued with hope and charity,

And faith like unto his.

Oh! what an aid to victory, When doubt asserts its power To seek through prayer the God who finds Expression in a flower!

To know that he my Father is, The tenderest of friends; To know his angels are my guides, Until my journey ends.

He comprehends our human need. He pities all our pain, And faintest, feeblest prayer to him. Was nev-r voiced in vain. Sustained by the consoling faith.

In sun or storm, in life or death, I never can despair. And so speed on, speed on the day When up to all is known,

Of his paternal care,

With what undeviating love He care b for his own. O praise the Omnipresent Good, The Universal Soul, Creator of unnumbered worlds. And Ruler of the whole.

Although adown the centuries Have rung, from times of old, The glories of his attributes, The half has not been told.

His bounteous blessings manifold, The measure fill and more— And this, the Great Shekicab, is The God whom I adore.

Dimro, Wis.

# OUR POLYGLOT EXCHANGES.

Op de Grenzen van Twee Werelden, is a Dutch monthly publication of eighty pages, supposably coming from some place in Holland although there is nothing but the language to indicate that this is the case. It is in its 13 h year and the number before us is the 12th of a new series, its publisher being H. C. Von Calcar. It is " scaled book so far as we are conterned; we only know that it is an organ of Spiritualism; "it is all Dutch to us."

Le Messager of Liege, Belgium, finds the folowing anecdote, related in an Andelusian journal. which took place in a pawn-shop at Bonda: "A little girl, pale and sobbing, appeared at the office: 'What do you want, my child?' inquired the broker. 'My parents are very sick in bed and we have nothing to | never visited the realms of earth since his death? eat." 'And what do you bring to pawn?" 'My—my Why he has never thought it worth while to undo doll! I have nothing else! Confronted with such an the wrong he did while here." In response to this act of fillial love—the real sacrifice which the innocent child was desirous of making, the money lender, moved with pity, put ten france into the brave little girl's band and said: 'Take this to your parents that they may buy some food, and keep your doll.' The child ran away jubilant, doubly rejoicing for the and that she was going to take to ber parents and that ber cherished toy was still here to play with. Spontaneous charity is truly the touch-etone of moral progress. The deed enacted by this child is sublime. She was about to surrender all she possessed in order to carry comfort to her sick parents! It was a beroic act which denotes an incarnation of an advanced spirit that has lived long and learned

La Revue Spirite of Nov. 15, has the following account of a wonderfully sagacious dog: "The examples are numerous of dogs jumping into the water to rescue a person who is drowning, but it is rarely that you find a dog that will stop runaway horses. This was the fact yesterday, however, as witnessed in Lyon street. At about one o'clock P. M. a horse harpe-sed to back No. 7,088, stationed at Biscornet street, ran away and turning on the corner of Biscorpet and Lyon streets set out at full speed, producing consternation all along his route. All at once a redish-baired dog that had followed the vehicle for a few moments leaped at the horse's head and seizing the bridle in his jaws pulled it violently. A rough shake by the horse sent the dog rolling upon the pavement, but he soon picked himself up and sprang at the horse again, and was a second time thrown to the ground. He came to the charge for the third time and snapping his teeth into the horse's nositils brought him to a stop. It was in good time, for the back was entering the place of the Bastille where the travel is very great and grave accidents would bertainly have taken place. Mr. Pournat, the police commissary to whom the facts were reported, has learned that the hero of this courageous act' belongs to a merchant on Biscornet street and has several times distinguished himself by stopping runaway horses."

L'Aurore for November contains an article on re-incarnation from which we make a short extract: "The recent International Congress of Spiritists and Spiritualists which took place in Paris in the month of September last, has caused great commotion among the Spiritualists of England greatly attached | ly away with the shadows of the past. to the cause but who profess much horror for the doctrine of plurality of existences of the soul, or 16incarnation, generally accepted by Spiritists on the continent. The idea of coming back to earth after once quitting it, is so repugnant to many of them that they will not even reason upon the sucject but reject it with indignation. On leaving this world they look upon it is left forever. They are willing to admit that they will be able to return to visit i in spirit, but as mortals, never, never,

The batred they have for this doctrine of re-inof the Latin race, as well as by the Eastern and Western theosophists, is such that they (the English) stipulated in advance that the subject should not be discussed in the Congress.... Our readers will see that Spiritualists differ among themselves on some points of doctrine; but, it seems to us that these divergencies are not widely separate from the differences of religious teachings received by each class in their infancy. Having made it a duty to examine into all the different views presented to our ence. Soon, a revelation of the divine uses of all understanding, we notice that Spiritualists of the Latin race, that is, those who come out of Roman once more with peace and gladness the innermost

Catholicism are in accord with each other, and that of my spirit, and I was ready for the work of my it is the intellect of Euglish Protestants (we do not new life." speak of American, who are Protestants as well) which has so much difficulty in modi ying itself. and clings with extreme tenacity to the evangelical doctrine. In the meantime it seems to us that the dectrine of re-incarnation is found many times enunciated with insistency in the very scriptures which they take for their guide.... Our Savior has affirmet no less than eighteen times that John the Baptist was Elias - Verily, be is that Elias who was to come." [ The writer then proceeds to make many other quotations from the old and New Tes tament in support of Allen Kardec's theory.]

Reformador, our Portuguese exchange of Rio Janeiro, Br zil, gives the following under the head of "An Unconscious Medium." An important fact of intuitive mediumship came to light in this city of late, in connection with Dr. P., a well known physician little inclined to spiritist ideas. One Mr. B., a man somewhat advanced in years, had been suffering for some ime with complicated paraly-is together with other morbid complaints which caused him much suffering. He had put himself under the care of notable physicians both here and in Paris without obtaining any alleviation. At last, while conversing with Dr. Pa the latter said to him, "the only thing the matter with you is, you have worms." The sick man could not refrain from laughing, but the doctor insisted and prescribed a remedy for worms. Without any hope whatever, Mr. R. used the receipt, as given, and was cured, for it really furned out that the doctor's diagnosis was correct. With a frankness worthy of all praise Dr. P. declared that the idea came to him without knowing how; that the symptoms were not indicative of such an opinion and that he gave the prescription without expecting the result obtained. Mr. B. laughingly related the fact and added, "I expended nine million reis without receiving any benefit and finally was cured with an outlay of only 640 reis."
[Nine million reis is \$4 500 of American money].

Spiritualistische Blaetter of Berlin, is publishing in its weekly issue "Heaven Revised" which first appeared in the JOURNAL. In the last number it copies from the Berlin Volksblatt of Oct. 12, nlt., a curious circumstance under the title of "Chance or Providence," the translation of which

Y-sterday morning a driver by the name of Krause, employed in an iron foundry, was in the greatest dauger of losing his life. At about eleven o'clock a heavy truck loade! with two arched iron piers, each weighing about 6,000 pounds, passed Demminer street, the driver walking by the side of it. When the team was very near to. Brunner street the whip fell out of the driver's hand. Letting the reins fall he hastily bent over to pick up the same, the horses moving slowly on, leaving him's step or two behind. Suddenly there was a fearful crash. In consequence of careless loading, probably, one of the heavy piets had fallen over and up n the wagon, breaking it in pieces, just grezing the head and shoulder of the driver. Had he not bent down to pick up the whip that had fallen from his hands the pier would have undoubtedly struck and killed him instantly.

Sphinx is an excellent monthly magazine of 80 page, published in Gera (R-uss), and one of the most artistic publications that comes to us from the German Empire. From the December number we a Dead Man":

A patient, a miner by the name of Schubert of Rodliz, in whom I took particular interest, was taken sick whilst I was absent from home. He came under the treatment of one of my colleagues in whose care he remained until he died. For weeks I had heard nothing from the sick man but on Monday, October the 14.h, at balf past four-o'clock, having left the little town to visit my patients in the country, I met him coming out of a side street. He passed, saluting me in a peculiarly ead manner. On Wednesday, Oct. 16 b. I happened to pass his residence and was surprised to hear that Schubert died the ame morning at half past two coclock. "What," I exclaimed, "that is impossible I met him only day before yesterday in the city." The people looked at one another in surprise and said that I certainly must be mistaken, as Schubert had not regained cousciousness since Sunday, October 13th. But I was not mistaken and am willing to vouch for the truth of the facts stated above. Was this the phantom of a living person?—Dr. Zenker.

# Jonathan Edwards in Spirit-Life.

To the Editor of the Religio Philosophical Journal. In your number for Nov. 2, I find the following in a communication from Jennie Chandler: "I have wondered many times while reading the life of this remarkable man, (Jonathan Edwards), why he has Why he has never thought it worth while to undo query, and in justice to a noble, though once greatly mistaken man-now long of the spirit-life-I send you for publication passages from a record of some very interesting and characteristic interviews had with this spirit in 1881, through one of the best and most conscientious mediums I have ever known, Mis. Anna D. Loucks of San Francisco. The vieit was wholly from spirit promptings, neither the medium nor myself baving bad anything to do in bringing it about excepting the fact that, for several years we had been accustomed to hold regular séances for the benefit of those needing our help in. or closely upon, the confines of the Spirit-world. I think that, especially to those conversant with early New England theological history, there will be found in what follows strong internal evidence of genuineness; but to myself, there was an addiioual strength of evidence arising from a deeply felt consciousness during the entire séances of the noble and dignified presence of this one who, having been always bonest and earnest in his personal convictions and efforts, sadly erroneous though they often were, had now reached a position in the higher life well fitted to impress one with aff-ction and reverence toward him; at any rate this was the result with me, although previous to this experience I was greatly prejudiced against this unrelenting and powerful exponent of a terrible theology. He said: "When I come once more into earthly surroundings, it seems but a day since I laid myself down in the arms of death with the expectation that centuries would elapse ere I should go forth, at the sound of the trump. to answer for the deeds done in the body, whether good or evil. But great was my astonishment when immediately, as it were, I found myself standing upon the bright shores of the eternal world with that before and around me fitted to call forth the deepest gratitude and love. Fields of beauty in ffable, as far as my perceptions could reach, were spread out before me, stretching on and on, blending ever with that which was bigher and still more beautiful; and then the vast influx of human beings, fresh from the earthly life like myself. I was astonished to see so many entering into this joyful life. Whilst on earth, I had succe-ded in becoming satisfied that but a small fraction of the human family would escape to the heavenly life, whilst the great multitudes would go away into pains unutterable and as eternal in their nature as were the joye of the redeemed. But now, the old doctrine began to appear to me in all ite falsity; the horrible phantom could not withstand the light of the present; it fied swift-

"My astonishment at past errors was only equalled by the admiration and joy of the present. O the magnitude, the unlimited display of wisdom and love now unfolded before me! Such a wonderful plan! every human being to be redeemed from evil and be gathered into one happy brotherhood under the Father and Mother God, the one true Godhead of perfect wisdom and love! The scene enlarges before me; such a perfect

blending of beauty and use! Temples, cathedrals, edifices of grandeur on all hands, indicating and enlarged education, a harmonious unfolding from within. I am entranced with wonder and admira- bad in that State. tion....But now has my day of judgment overtaken me. My crown of glory crumbles into dust. I am looking into the darkness of the past. I am nothing, worse than nothing. Every act of my earthly life is seen to be soiled by some sordid motive. I can no longer endure the brightness around me. My whole existence appears but a dreary failure. would fain hide myself in some dark obscurity.... But this was comparatively a momentary experi-

The eneaker went on somewhat extendedly to speak of his earthly past. He said that he could now, iu a measure, excuse the false teachings he had uttered, but only on the ground that they were spoken in ignorance, not in malice. He could now judge himself even as he would another under similar conditions of henest ignorance. He dwelt with feeling elequence upon his j y and hope, when at length be found himself standing upon the immortal shores with the shackles of his thelogical education thrown behind, with other hurtful and hindering rubbish. Sights and sounds and thoughts unknown to the earthly life were now win him, wholly impossible for him rightly to express under present imperfect conditions. These words, however, were conveyed to me clearly and with especial emphasis: "Every soul is endowed with the capacities of a God, and the happiness of the heavenly life consists in the growth and perfection of those

Many years of happiness have been mine since I first received the knowledge already explained to you. I will now give as clearly as possible some of the leading thoughts and experiences that grew out of this knowledge. Realizing that I was an heir of salvation through a general law of unfoldment and progress, I went to work with a zeal none of your earthly life may know, to transmit the gift to those less favored in spirit-life; to those on a lower plane of development, even to those in complete darkness.

.. How I loved my work I may not be able to por-

tray to you. It was a happiness to aid those in darkness, surpassing the sublimest joys I have ever known in all my earthy existence. When the heart is given up to do good for the sake of doing good, then, and then only, comes the compensation. "I, too, needed assistance; teachers on every hand were ready, as I besought them for knowledge and assistance; it was ple sant to me, even as to a child,

to ask wisdom of those shining lights above me.

The more I became conscious of the powers I possessed, the more urgent the necessity of using such force for the good of those ignorant of their own inheritance. This fact entered deeply into my conscioueness; the further advanced a being hecomes in spiritual wisdom, the less dominant and imperative is self. The most God-like I have known dwelt largely in bumility and simplicity. These laws, governing the spirit-life, if brought home to you in the earthly life, shall bring you into a higher consciousness when you leave the beginnings and retake the threads not severed by the change called death....In my own experience I have learned that the unfoldment of one, symbolizes the

unfoldment of all human beings....
"Words coming from one who has passed through the river called death, and known beyond a peradventure that of which he speaks, must have their weight where the individual mind is sufficiently developed to appreciate spiritual truth. It must be conceded by all thoughtful minds, that the earthworld is receiving light and facilities for knowledge -spiritual truths-such as were never before experienced. It is but the commencement of what may be realized fifty or one hundred years from now. For the rivulets of spiritual truth are broadening, sending out advancing lines, carrying the waters of life to all parts of the world. The future results of your own work, though comparatively small, may end in much good. Be encouraged to pursue that course which shall be for the highest good of all, that your lives may biese and be blessed If I may aid you in any future time, in any good, it

shall be my privilege so to do." It should be understood that the above is but a fragmentary sketch of the most important thoughts translate an article of interest entitled "Phantom of | and personal experiences as recorded more at large during these successive seances. At the beginning the personality of the communicating intelligence was announced by a representative of our working spirit band, but in closing, these words were added with a special air of inderendent emphasis:

"In your midst, I am Edwards, Jonathan, of Connecticut, an impartial frend of all humanity; believing salvation to be within the reach of all, and for all: believing in no bell but ignorance: that beaven is the orderly development of the individual. and is therefore within. Cultivate all the good; overcome the evil, and all will be well."

HERMAN SNOW.

# The Good Old Times.

to the Editor or the Religio-Philosophical Journal: In reading the articles of Bro. Stebbins and others on labor and present condition of laborers, as compared with the past, it has occurred to me that a little of the experience of one who came up through some of the old times might be of interest.

It was my fortune to make a start in life in the spring of 1841 - forty-nine years ago next spring. Times were exceedingly dull and hard; \$10 per month on a farm was good wages, and no steady work at that. On the lake shore west of the mountains in Vermont was a good grass region, and the stock business was such that there was a good demand for men in baying time. In Shoreham I knew one man in the summer of '41 who was fam us for the wages be earned in having, receiving \$26 per month. It was considered extraordinary that a man should get such wages, but he could mow his two acres of grass right along every day, and was just as good as anything else in haying time; \$20 per month was about average that

In the fall of '51 I went out onto the Western Referve, in Obio, a new country then, heavy timbered and expensive to get into a productive condition. I was there several weeks with a relative. and no job. Finally I heard of a new comer who wanted help in clearing off a building spot, and would give three bits per day (371/2 cents) in coin. jumped at the chance, put in the day, got the cash, and when I got home I found a letter there from Vermont which took two of my three bits for postage, and I assure you I was glad to have the coin I say coin, because although there were plenty of State banks, bills were not accepted for postage, the postmaster insisting on baving the silver, and postage then was 25 cents for any distance over 600 miles, I think. I spent that winter there, and in May I started in to work for a man clearing land making "black salts." To make that article, one goes into the woods, cuts his timber, burns it, gathers the ashes, leaches them, and boils the lye until it becomes solid, and he has black salts. If I remember correctly, it was estimated that one acre of the heavy timber of that section all consumed and worked carefully, would make 500 pounds of the salts, and they were worth \$4 per hundred pounds, cash, and was at that time the only product of the farm that a farmer could get cash for. I put in a month there of solid work. There was a son on the place about my age, and the old farmer always called us so we were up at half past 5 every morning and in the field generally, putting up log heaps. At half past six the horn blew for breakfast. Supper horn at five, then we went out and worked until about eight o'clock, and usually back in the house at eight. There was no rest at all at dinner or at any time in that almost sixteen hours. It was the closest, hardest month's work of my life, and for it I was to have, and got, \$11—\$5 in cash and \$6 out of the store. I could have had \$12 if I would take all out of the store, but he would not give me \$10 all cash—couldn't afford the money he said. The money I got was "wild cat," not coin but bank bills of the State. One bank of Erie, Pennsylvania, was considered slippery—lik-ly to fail at any time. One of the stockholders was one Gen. Reed, I think. He owned a steamer that ran from Buffalo to Cleveland, and would take his own money for freight or passage; so as a favor to my employer I took \$2 of that; fare was \$1.50. In Buffalo, next morning, at Huff's hotel, I passed out another bill; clerk said to humanity. he wouldn't take that, or if he did he must shave it. said, "Shave it, of course." So he took a shilling think, out of that dollar.

In '53 I was in Illinois and Wisconsin. Worked in harvest for a man on English Prairie who had 100 acres of wheat, at wages \$20 for one month, to rake and bind and keep up with a cradle. A young man who was along got a job of two and a balf months at same work for \$40, \$16 per month. My friends thought I was fortunate to get the job, but that \$40 j b was much the best. I was offered a year's work on that place at \$11 per month, the best offer I ever try, so I did not accept the offer. I would have been much better off in money, I am certain, if I had, for I did not have half of that at the end of the year. There was always plenty of work if the farmer could see his way to pay. I went to Chicago that fall in pursuit of work, and finally struck a job with an old farmer some twenty miles out of Chicago, at

concluded to strike for an advance of wages. So on the first morning of the second month my employer set me at some work. I hesitated at the audacity of the claim a little, but finally eaid the month was up. "Well," he said, "go light on and work another month." I said it was March now and the days quite long, and I ought to have \$10 for next month. He flared up at once and said he could not give that and I could quit. So inside half an hour from the beginning of the strike I was a tramponce more, and I tramped some six weeks as I recollect. was in Milwa kee, thence out to Janesville and Beloit, generally with men of means. The first question was, "Well, how much can you take out of the store?" I finally struck a j.b at \$11 for one month. I made up for the bad luck in barvest when two of us cut wheat by the acre at \$1 per acre to cut, bind and shock up, with board. That was about 55 miles west of Chicago, and farmers used to bitch up an ox team of three or four yoke and take a load of wheat into Chicago, board themselves from home, sleep on the prairie, and in all ways practice the utmost frugality; and if, on getting home and overhauling accounts, they had been able to net 50 cents per bushel for the wheat, they were satisfied that they were on the road to wealth. At that time there was an abundance of government land everywhere, almost, and I have never sluce seen anything to surpass the counties of McHenry and Boone, and across the line into Wisconsin, for beauty of location; small prairies and timber fairly plenty, and fertile as any land anywhere. But a man at \$11 per month must be very economical, tolerably fortunate, and in good health to be able to pay for his eighty acres of government land in one year. Preemption law was first passed in 1854, I think, and that gave a man some time to pay for his land. Government land has about disappeared now, but with advantages for earning money, I think a man can easier pay for eighty acres at rail-road prices than he could at that time pay govern-

ment price. California is prolific in tramps as well as many other products. Climate is very favorable, so much so that that they are all indigenous, so to speak. Then there are other causes; the farmer is at fault, in a measure, but largely it is the fault of the parents. Almost universally labor is shunned, somehing easier and nicer is sought by parents for their children. We have fathers here who visit the saoons with their sons, and the sons take a game of billiards, get stuck, and the generous sire pays the shot, even when the fortune of the family springs entirely from the wash-tub. If you interview the party at the tub, you will find that she likes to have ber boys go to the saloons and play the games likes the boys to win of course, but if they do not she prefers that the finances shall be supplied from the wash-tub than that the boys shall not frequent the saloon. Such, cases, and they are all too abundant, are full of promise for recruits for that grand army of tramps Ferndale, Cal O. L. STODDARD.

# Mr. Carnegie on Philanthropy.

To the Editor of the Religio-Philosophical Journal In the North American Review for December last Andrew Carnegie has a thoughtful paper on "The Best Fields for Philanthropy." It is supplementary to "wealth," a paper of his in the June number of this same magazine. The paper on "wealth" aseumes that "The present laws of competition, accumulation, and distribution are the best attainable conditions." "Under these, says Mr. Carnegie, "great wealth must inevitably flow into the hands of the few exceptional managers of men." And he reaches the conclusion that, one who dies possessed of millions of available wealth which he might have administered during his life to promote the permaneut good of the communities from which this wealth has been gathered, "dies disgraced."

Mr. Carnegie takes the right view of charity when he insists that it shall be so dispensed as to help others to help themselves, and not foster in the recipient a perpetual, lazy dependence upon the charity (?) of others. He has these good words: "One man or woman who succeeds in living comfortably by begging, is more dangerous to society and a greater obstacle to the progress of humanity than a score of wordy socialists." With this in mind, no wonder that Mr. Camegie believes that 95 per cent. of the money spent in so-called charity, to-day, it were betier to "throw into the sea." And yet, withal. he insists that the millionaire should regard himself as "only the trustee" of great wealth. Among the very many objects of a wise philanthropy to which he may devote his surplus wealth, Mr. Carnegio enumerates seven, to-wit:

First. Founding universities, or enlarging the scope and capabilities of those already in existence. Second. Founding free public libraries. And he suggests that, "Closely altied to the library, and where possible, attached to it, there should be rooms for an art gallery and museum, and a hall for such lectures and instructions as are provided in the Cooper Union."

Third. Founding medical colleges, hospitals, etc., for the alleviation and especially the prevention of human suffering.

Fourth. Public parks. Fifth. Public balls.

Sixth. Swimming baths for the people. Seventh. Churches-but only the edifice-no beuests to those already built, because "the support of

the church should be upon its own people. In all in-tances, Mr. Carnegie insists that the fortunate communities or municipalities which are the recipients of these favors shall, on their part, be bound to maintain and support them as public institutions. Thus they will use the aid which they have received as a stimulant to further effort on their part, rather than as a soporific to a lazy lethargy. He also suggests that those with smaller means can exercise a like, wise philanthropy in smaller fields, while those without means can give their time and labor. Thus it will be seen that whatever of surplus wealth one has, be it wealth of purse, wealth of muscle, wealth of brain, or wealth of spirit, Mr. Carnegie evidently thinks, and suggests, should be held in trust and used for the

benefit of the whole community. Now, it occurs to the writer, that in the last analysis, Mr. Carnegie's scheme of philanthropy amounts to what the higher socialism is striving for. Does it not make every human being who gathers at all, a trustee bound to use the surplus of his garnerings for the benefit of the community? There seems to be this difference between Mr. Carnegie and the higher socialism. He takes man as he finds him; it idealizes man and proposes to work with him now as though he were already in the exalted condition in which Mr. Bellamy's "Looking Backward" imagines him in the future Which of the two methods will most encourage and develop individual industry, enterprise, ambition, aspiration, philanthropy; and which is the more practical, the hard-headed common-sense of this utilitarian age will determine. C. W. COOK. utilitarian age will determine.

H. B. S. writes: Five years ago I would not read your paper; but you are not all wrong, is my

E. L. Gallatin writes: Your paper fills the bill for all honest, earnest believers in our philosopby and should have their support; and the excrescences who prey upon and disgust two thirds of the investigaters, should feel your lash well laid

Mrs. W. H. Pelton writes: I am vers thankful that y w came off more than conqueror in the wells case and hope you will continue to expose and prosecute, if need be, until the last fraud is dispersed with. Such heartless deception is a disgrace

Mr. P. Thompson writes: I am much interested in the subject of "Unity," that is being so ably discussed. I think it is high time Spiritualists should establish a central idea around which all may gather; and I know of no better, simpler or broader one than the Fatherhood of God and the Brother hood of Man. Count me in with the first battalion

R. P. Walden writes: I can not afford to do without the JOURNAL. I am much pleased with many articles I see in it, especially on "Unity." They voice my sentiments, although I am away out bere lu l'exas where there is very little said known about Spiritualism. I greatly wish we could have some missionaries sent here in the way of speakers and mediums.

T. J. Skidmore of Lily Dale, N. Y., writes By the address you will see that we are still in camp: We expected to go to Topeka for the winter, but \$9 per month bauling manure, and right glad I was | Mrs. Skidmore's sickness has kept us here. She is so per month hauling manure, and right glad I was to get it too. When the work was done, I struck slowly improving all the time. Building is going another lob close by for the same pay. At the end along lively; so far there have been ten new cotof a month, I had been thinking that as it had got to tages built since campuseting and the foundations be March, my pay ought to be revised, and I finally are being laid for four more.

Dr. C. S. Smith writes: Though an old subscriber of some twelve or more years I have never before half way appreciated the great comfort afforded me by the dear old BELIGIO-PHILOSOPHICAL JOURNAL. I have felt the loss of the paper more than all the rest of my reading matter. Though a firm endorser of the philosophy and religion of Spiritualism, I have never yet witnessed any of its phenomena but hope I may be able to do so here after à while.

A Bower, writes: I have taken your paper since September, 1876, an i can hardly do without it, there are so many good writers who contribute to its columns. Although many of our loved ones are laid away out of our earthly sight, we see their forms and hear their voices often in our home circle; also mans others, some who come for instruction here to earth mortals, for very many pass away quite ignorant in regard to anything which has to be done to help them to progress after they are born to a new

G. C. McGregor of Texas writes: I realize the task you have in fighting for the truth in the midst of so much ignorance and superstition, yet you have the consolation of feeling that you are doing your duly towards enlightening many who are investigat ing and searching for proof of immortality and spirit return. All snams and humbugs had better give you a wide berth, otherwise they will find them-selves shown up in their true colors. All true Spir-itualists rejoice to see you exposing those who are not true to the great and noble doctrine of real Spiritualism. Sift the chaff and hold fast to the wheat. You are fighting a noble battle for humanity and may you succeed in your great undertaking

Mrs. J. Boyd of California writes: I have had the JOURNAL for only five months, but it has been a teacher and a comforter to me. I live on a ranch: never have the privilege of hearing a lecture, nor of visiting a circle. I wish I could take your hand and personally thank you for what you have written of Maggie Fox, it is so truly just. I hope you will succeed in your movement for organization. I have often been tautalized about it or rather for the want of it. I am getting old and am nervous but have tried to be as brief as possible. I am thankful to you for your exposure of frauds. You have my best wishes for your success in the good work.

J. G. Jackson writes: You deserve all the congratulations that are tendered on account of the victory over that Wells woman, or more truly, perhaps, over her foolish backer, who ought to be ashamed of his folly. Is it not surprising to you how fast the light is breaking in and exposing superannuated follies on all sides? How bold and out spoken has old Romish propagandism become. Is there not sense enough left in the American people to arise, all the sooner, and trample upon the superstitions that have rested so long upon an expanding world? Oh! how gladly would I fight to the uttermost, with my small remaining strength, in that battle, and I long for a few more years of life on earth to give to it. The prospect of some continued strength seems reasonably good; but no one knows.

# Notes and Extracts on Miscellaneous

Subjects. Lee surrendered on Friday. Moscow was burned on Friday. Washington was born on Friday. Shakespeare was born on Friday. America was discovered on Friday. Richmond was evacuated on Friday. The Bastile was destroyed on Friday. The Mayflower was landed on Friday.

ueen Victoria was married on Friday. King Charles I was beheaded on Friday. Fort Sumpter was bombarded on Friday.

Julius Cæsar was assassinated on Friday. Napoleon Bonaparte was born on Friday. The battle of Marengo was fought on Friday. The battle of Waterloo was fought on Friday. The Battle of Bunker Hill was fought on Friday Joan of Arc was burned at the stake on Fri-

The Declaration of Independence was signed on

The battle of New Orleans was fought on Friday.—San Francisco Examiner. The people of the United States use 1,500,000 postal cards every day.

The chorolistha is the last London dance; from choros, a dance, and olisthanein, to glide. The Johnstown (Pa.) flood census shows the names of 128 widows. They have received from

\$800 to \$1,250 apiece. A Swiss cheese which was received by an Atchison grocery firm the other day weighed 700 pounds exclusive of the holes.

A magnificent specimen of the white swan, shot not long suce in Alaska, had wings nine feet eight inches long when extended. It is said that fixty-three millionaires reside in the

territory between Dobb's Ferry and Tarrytown, N. Y., a distance of only six miles. No name nugget, found at Bakery Hill, Ballarat, March 5, 1885, near the surface, weighed 47 pounds

7 ounces, and was sold for \$11,420. The Welcome nugget was found at Bakery Hill, June 9, 1858; it weighed 184 pounds, 9 ounces, 16 pennyweigute, and was worth \$44,356.

The Japanese government has coined \$30,000 worth of nickel five-cent pieces. The people like them much, and the coinage will be continued. There are ruins near Gallup, Cal., the foundation

walls of which can be traced for two miles, indica-ting the existence of a large town in the locality in by-gone times. The government of Corea has bought a quartz crushing machine for the purpose of getting

out more gold. Placer washings already produce a considerable quantity. It is estimated that the amount of gold and silver coin at the bottom of the Atlantic Ocean is about \$50,000,000, and it is further estimated that most of

it will stay right where it is. A tramp confined in the Lancaster (Pa.) jail entertained the attendants and policemen with tales of

adventure and travel. He had almost walked around the world. A farmer at Anaheim, Cal., sent East for some Wonderfield beans to experiment with. He received as many as would fill a small teacup and planted

them. He gathered a crop of 100 sacks in 1889. One of the most remarkable feats of photography on record is the photographing of the terrible explosion at Antwerp of, if not the explosion, the im-

mense cloud of smoke produced at the moment. Lion is rolled so thin at the Pittsburg iron mills that 12,000 sheets are required to make a single inch in thickness. Light shines through one of these sheets as readily as it does through greased tissue

The Russian military authorities are testing a new rifle which is said to combine the best features of the repeating and Eproan rifles. If the tests prove satisfactory the government will provide the army with 1,000,000 of the new rifles.

The latest "fad" in jewelry is a small open-faced watch set in the handle of a cane, three or four inches from the ton. It is wound and regulated after the fashion of stem-winders by turning the knob or head of the cane.

Mrs. Nancy Picard, of Biddeford, Me., who celebrated her one-hundredth birthday last July, con-tinues to cook and do the household work for a family of six. The family seem to agree that exercise is good for the old lady's health.

A few days ago workmen at Morrisville, opposite Trenton, N. J., unsarthed a fine paleolith of argillite, ten feet below the surface, which is pronounced a relic of pre-glacial man. It had a jagged edge, evidently having been fashloned for a weapon.

That large class of people inflicted more or less with insomnia due to dyspeptic troubles will be grateful for a remedy without medicine. In a com-munication to the American Medical Journal Dr. Eggleston says he instructs all such patients to eat before going to bed, provided all work has been laid aside at least an hour before taking the nocturnal repast. There is a popular superstition that grown people should not eat tefore going to sleep. But Dr. Eggleston forcibly asks why adults be so very different in this respect from babies. During sleep digestion proceeds slowly, but this is no vali reason why food should not be taken shortly before retiring. But the food should be simple and should not be taken in the sleeping apartment.

### For the Religio-Philosophical Journal, THEY'LL COME AGAIN.

Answer to Mrs. A. M Munger's peem, entitled "Falling Leaves."

My sister, grieve not o'er it e leaves That have lived their sweet mission through Type of a grand life's garnered el eaves Of work, to love, and mercy true.

Though not just there, they'll come again, Their essence in the fabric wove, That wraps the shapely boughs of plain, Of vale, of forest, glen, and grove.

The elements, combined to form These lovely, changeful, freglie thinge, Will be, through winter's cold and storm, Disrebed and utilized as springs.

To sink heneath the earth a dark mould, (As coffined, loved ones, we oft see,) And of the thirsty roots take hold, And nourish next year's verdant tree.

O yee, all multiplied they'll come, For a new, mystic growth of shoots Will urge a rightful claim for some, All succored by those nourished roots.

Our eister, weep not o'er the leaves Of brown, and gold, and scatlet bue; Thus, Fall each cherished tree bereaves, To firm, well-ordered Nature true.

Lessons of comfort, great, they give, To dry earth's scalding, bitter tears, For the sweet life our loved ones live Is lost not through Time's changing years.

Though lost to earth, and us, their lives Are imitated, loved, and wrought; And their pure mind in each soul thrives Who came within their range of thought. On whom the lovely mantle lies

Of the pure works of our sweet dead, They will, in turn, impart the prize To future lives, for tears unshed.

Listen, receive this truth sublime. And eigh o'er the sweet leaves no more, But, like them, let's bide our brief time, Till the dark curtain of Death's shore—

Of Death's and Time's is lift. d pp Before our raptured, wondering view. And we let go Life's bitter cup, Leaf-like, to live a life anew. MRS. A. WITTER. Newton, Fia.

A watch for blind people has been invented in Switz-rland. In the middle of every figure is a small peg. which drops when the hour hand reaches the figure. The owner feels that the peg is down and counts back to twelve to determine

A queer decision by a New Jersey justice of the peace is reported. John Wolf put a stuffed wolf at the door to represent his name. A dog destroyed the sign, and the justice holds that, as the stuffed wolf represented John Wolf, the dog is guilty of biting the man, and his owner must pay \$25 damages.

Koseuth for a number of years gave lessons in the English language to the young men at Turin, where he has resided for thirty years. Old as he is, these pupils are now clamorous for him to become a naturalized subject in order to be elected a senator of the kingdom, but he prefers to remain a Hun.

Salvation Oil is at once prompt and reliable as a pain-cure. Price only 25 cents a bottle.

Every case of coughs or colds is cured by Dr. Bull's Cough Syrup. Price 25 cents.

# True Merit Appreciated.

BROWN'S BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Congbs and Throat Troubles. In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here. I found that, after I had given them away to those I considered required them, the poor people will welk for miles to get s f w." Obtain only "Frown's Bronchial Troches." Sold only in boxes.

The Modern Science Essayist. (Boston) Numbers 16 and 17 contain The Scope and Principles of the Evolution Philosophy, by Lewis G. Japes, and The Moral and Religious Aspects of Herbert Spont eer's Philosophy, by Sylvan Diey. Popular lectures and essays are published fortnightly in this form and sold at ten cents single number.

# Beecham's Pills act like magic on a weak stomach!

Heaven Revised is a parrative of personal experiences after the change called death, by Mis. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Look Here, Frien d. Are You Sick? Do you suffer from Dyspensia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lest Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a rottle of Floraplexion, which is a sure cure. Send to-day.

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crope. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the bidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$2.00.

"Mrs. Winslow' Soothing Syrup for Children Teething," softens the gums, reduces infiammation, allays pair, cures wind colic. 25c. a

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the fellowing important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediume; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

The removal of the great monolith, the Goddess of Water, from the ancient Mexican city of Teotibuacan is attracting wideepread attention among the scientific men. The top of the statue is below the surface of the surrounding plain, and as it is over ten feet lower it is seen that the task of its removal is no ordinary or e. It is of granite, contains 262 1-2 cubic feet of solid rock. Its weight is estimated at twenty-five tons. A temporary railroad track nearly three miles long will be laid from the station on the Mexican Bailway over to the place where the statue now stands. Its age is supposed to be about 1,400

# PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to sancel their indebtedness and remit for a year

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each wherether examine and see how his account stands. Back numbers of any particular date over four weeks old. 10 cents each.

An old farmer couple brought in two \$1,000 United States honds to an Adrian, Mich., hanker which they had been ignorantly hearding since the second year after the war, and until the cashier told them that they had been called in in 1874 they supposed the bonds had been bearing interest all the while. Then the bank man consoled them with the statement that the interest on \$2,000 for fifteen years at 3 per cent. would have amounted to \$900 if the bonds had been cashed and the money put into the bank.

While re nodeling a chimner in an o'd homes e'd in Chercyfield, Man for the purpose of attaching a bot air furnace, an interesting relic in the form of a little brown jug of u usual shape was found in an arch of the coimpey, which certainly had not seen the light of day for 100 years. It was empty, but smelled of other days.

A duck recently killed near Jamestown, N. Y., has caused great excit ment in that region. In its crop was found a piece of gold quartz. The bird had been feeding on the borders of Chautauqua Lake near by, and it is claimed that an examination of the locality revealed many more specimens of rich goldb aring quartz.

The production of Bessemer steel ingots in the United States during 1886 was 2 269,190 gross tons. Of rails the output was computed at 1,562 510 gross ons. The production of Bessemer steel it gots in 1886 wis 689 670 tons more that of 1885 while the production of tails had increased by 802 939 tons.

A new edition of Dr. J. H. Dewey's, The Way. The Truth and Life is out. This work has had a rge s le and is still meeting with great success For sale at this office, price, \$2.00

# The Best Remedy Taken in Season,

FOR Sore Eyes, Cancerous Humors, Ayer's Sarsaparilla arrests blood-Prurigo, and other manifestations poisoning before it pervades the system. of depraved blood, is Ayer's Sarsapa- Don't delay till the forces of nature are rilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.,

"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."— Charles G. Ernterg, Vasa, Minn.

"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's/Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, I have since appeared. I have recommended this wonderful medicine to hundreds of people, similarly afflicted, and always with the most satisfactory.

"A neighbor of ours who was rendered and always with the most satisfactory nearly blind from scrofula, was entirely results."—A. H. Christy, Bourbon, Ind. cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

HOW

BEANS?

# Ayer's Sar sapar

saparilla than from all other medicines." is the best possible blood-medicine."— -B. Rice, 140 Endicott st., Boston, Mass. John W. Starr, Laconia, Ind.

# exhausted and there is hothing to work

# on. Begin at once the use of this medicine, and be sure you take no other to counteract its effects. Ayer's Sarsapa-rilla cured me of a bad case of block-poisoning and re-stored me to health. My system "Ayer's Sarsanasaturated with a dinary remedies failed to reach, but Ayer's Sarsaparilla did the work com-

scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, "For several years afflicted with disorders of the blood, I have received more benefit from the use of the blood of the bl convinced that Ayer's Sar-

"For many years I was troubled with

# Made by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles. \$5. Worth \$5 a hottle.

THE GRANDEST OFFER EVER MADE BY ANY PUBLISHER. Instead of spending \$50.000 this year in giving away sample copies to readers throughout the U. S., we have decided upon the following novel contest for the purpose of advertising and getting our publication talked about from one end of the country to the other.

We have taken an ordinary pint measure, filled it will ordinary white pea beans, poured the beans into an ordinary pint fruit jar such as is used for preserving fruit, sealed it securely, and deposited it with a Brooklyn Trust Company. It cannot be opened or counted until April 15th, 1890, and no person now knows how many beans the jar centains.

The following 4895 PRESENTS will be GIVEN to the 4895 persons making the BEST GUESSES of the NUMBER of BEANS the JAR CONTAINS: making the next best guess, 1 persons making next best guess, \$100 each,

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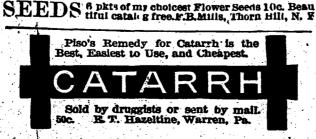
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

Mrs. Emma Hardinge Britten in the Two World makes brief editorial reference to "The Light of Egypt." Here is what she says:

what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our colum s to the exclusion of those notices of books, pamphlets and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by Heorge Recurat, of London, emitted "the Light of Kgp tt." We had boped to have found space to give ab indant quotations from this admirable treatise, one which supplies Lot inly fine suggestion views of planetary cosmogony; bit also furnishes a g. od corrective, founded on the basis of science, lact and reason to the groundless assertions of throspy, some of which appear in quotation in this number's Lader. He we close this merely preliminary notice that we have been favored with a coly of "The Light of Egypt," we could call its author's attention the fact that a cerial American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in clenes that his maice could notate, ends by adding that this book is by Mrs Emma Hardin e Britten." We trust it needs no op a disclaimer on our part to assure the gifted author of a trust large of Form?" that this rode and included the place. is by Mrs Emma Hardini e Britten." We trust it been to op n disclaimer on our part to assure the gifted author of "The Light of Epypt" that this rude and uncalled for piece of mend arity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express ner/regress that she has not the small st claim to stand in a position implying ability far beyond her capacity to attain to. Ity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of keypt," and 'x'. Isin to him the animus with which his omments on the fancastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF BOYLE." In the August Issue of his bright little paper, L'ohton de Way, Dr. Geo. A. Fuiler, medium and lecturer, refers to

"The Light of Egypt" in the following terms: 

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3 00. No extra charge for postage. For sale, wholesale and retail, by the Reliefo-Philosoffee Cal Publishing House Chicago.

For the Religio-Philosophical Journal, A MODERN CHURCH.

Rev. A. N. Alcott, Pastor of the Univer salist Church, Elgin; Ill.

Having promised a word on the subject of organization among Spiritualists, the writer, although an outsider as it regards technical Spiritualism, is glad to express his hearty sympathy with the proposed movement, and his hope that it will come to fruition and

The following remarks will be confined to a few points which seem to be most pertinent and vital in the present discussion.

. 1. Can Spiritualists and other liberals enter into an organization and remain truly free? The reply is, the problem of liberty must be solved in human organizations; not out of them. And the spfficient reason is that a sociál element, as well as an element. of individuality, has been inwrought into every man's nature. We shall not successfully solve any of the great problems or questions of human life by omitting, in its solution, duly to recognize, or by neglecting to find a place for, every element which has been put by nature into man's inmost fiber. The fear of a trespass on freedom is coming to be a disease among men, and it is entirely forgotten that there is danger and weakness equally great in disorganization and isolation. Guerilla warfare is the most inef-

ficient warfare possible. 2. What new thing might Spiritualism bring into church life? My experience, once, in listening to a prominent and noble Spiritualist, informed me. It was at Wat-kin's Glen. It was many years ago. The speaker, who had not been known to me as a Spiritualist, now resides in Detroit. The specialty of Spiritualism was not on that occasion at all obtrusive in his discourse. We were looking for an elaboration of technical Spiritualism from him—the advocacy of a dogma—the thing which all the other speakers were at, each one for himself, and herself. It did not appear. But there was a substance, a tinge, a glow, a sweetness about that address, which, as at least one listener saw, could not have been furnished out of either the orthodox, or the so-called liberal Christian articles of faith alone; and it charmed me. An element had come in religious discourse that was without question an addition to it. This element had its root. it is true, in the assumed facts of spiritual phenomena. But these latter were not particularly displayed. The speaker gave us not the seed, nor the root, nor the mold, but the lily lt was a new flower. And, after the lapse of all these years, the impression still left on me is, that it was a genuine lily, of the valley. The ism was not in sight to deform it. But had there not been in the was a specific difference between that kind of preaching, and the preaching one is accustomed to hear even in the liberal Christian church, which was an inspiration, and new. This thing Spiritualism might bring into church life, and yet leave its specialty of spirit communion for the most part out of sight, and to specialists. An organization need not, as a whole, be committed to it.

Is a Church of the Spirit needed among Spiritualists and other liberals at the present juncture? Yes, for a most important reason. Organization would divert them from the exclusive and sole occupation with experiments and investigation to general spiritual culture. The work of religion is only ready to begin when the fundamental facts on which it rests have been certainly ascertained and demonstrated. The demonstration of the continuity of life may leave soul-education just where it finds it. Many a man, as soon as he is thoroughly convinced of the truth of the specialty of Universalism, for example, that all souls will ultimately be saved to a pure and happy life, will hunt, or fish, or do his secular work on Sunday, and utterly neglect his own, and, if he have them, his children's mental, moral and spiritual culture and life. His speculative conviction does not contribute to his soul growth. Rather, he so misuses it as positively to hinder the latter. Many a man, if convinced of the truth of the specialty of Unitarianism, again, that God is in the strict sense one, is in such a way impressed by the all honestly pursued specialties. If Spirittheological consequences that henceforth he unlists were to organize a church on the baentirely neglects the farther development of sis of the truth of the phenomena of Spirithis own religious life. If he need not believe ualism, making such alleged truth one of nor confess the deity of Jesus, and his substitution in the stead of the sinner as a suffering Savior, why, he reasons, should he make farther effort to unfold his own moral and spiritual life? Similarly, convince a human mind of the theocracy of Rome, and even unhesitating assent to it may leave the heart and mind just where it finds them. Or, utmost confidence in Calvinism or in Arminianism, may leave one no better than it finds him in moral character or spiritual life, no more noble as a human being, no more fit for human society. The demonstration of another life through the phenomena of Spiritualism, if one accepts this, in like manner only reveals to him with utmost certitude that truth in which the majority of people already believe. Does it necessarily make him any better as a man? Suppose that one not only believes, but absolutely knows that he has relations in Iceland. Does this knowledge necessarily make him more cultured as a man-any more intelligent, brotherly, devoted, reasonable, or true? There is no more intrinsic potency in the mere proof of the continuity of life, by means of spirit communications, to make a man superior, than there is in the proof of the speculative dogma of Universalism or Unitarianism, or Roman Catholicism. It may be a comfort to know the truth, and there may be a tendency in the truth to lead to higher life. No doubt this is the tendency of all fact and all truth. But the work of religion, if it its work, is soul-expansion. Soulgrowth, soul-saving, in the old sense, by means of religious faith, has become ridiculously mal apropos. But not so the educatory evolution of the mental, moral, and spiritual germs which are already in us by nature. This work is a function of a true church. We take the crab apple and make it a golden pippin. Soul up-building comes of man's understanding and harmonizing himself more and more in character, act, and life with the real relations he sustains to his environing home, its entire content of creature-life, and its invisible, undefinable, but intelligent great First Cause, which has tality to a demonstrable certainty might well stimulate his effort and ennoble his hope. It would stretch out before him the sweetest possible vision of the future. But

itual life, nor necessarily make people more didness, narrowness, selfishness, dogmatism, illiberality, general blindness, misinformation, ignorance, littleness, or a thousand other contemptible and despicable soul-traits which an earnest and honest endeavor in the use of all proper persuasions and incentives to conform one's nature to the largeness, grandeur, purity, beauty and charity of our magnificent world-home, would gradually cure? In this quarter lies the peculiar work of a Church of the Spirit. It is to unfold the best elements in souls to full flower. This is its distinctive office. It is not its function, as an organization, to investigate, nor to champion, as all denominations here-tofore have done, specialties. The time has come for a modern and a true church; and and on all specialties which are meritorious. Suppose all the alleged facts of Spiritualism, for example, to be true and demonstrable ready so abundantly proved as to make fur- of the bourgeoisie against a hereditary nonot necessarily be begun. It would be only result of the blind establishment of humanbut not absolute demonstration of, immortality. The difference between men in general and Spiritualists is, as it relates to the subject under consideration, that the latter think, or if you please, know they have light and facts on the doctrine of immortality which the former do not feel that they have. But the former confidently assume that death, nevertheless, is not the end of us. In one aspect of it there is a specific difference between them, it is true, that is most important and beyond all price. But, practically, as it affects the religious life and the development of the moral and spiritual pature, it has not vet been shown by experience that those who have faith only, are much inferior to those who have both faith and knowledge. For one, the writer cannot see how he could be much more firmly persuaded of immortality than he now is, even if he were to see and hear a disembodied spirit beyond all question. tion. He thinks he can understand how the demonstration might be a most noble stimulps to the cultivation of all intellectual and which he returns frequently thereafter, for speaker's mind the supposed facts and truths moral excellence; but, also, how it might, he has never ceased to believe in the "God of Spiritualism, he could not have given us though never so certain, degenerate into a makes himself," of Hegel. that beautiful and helpful address. There | mere idle debanching curiosity an imbedie

> And this brings me to the last query. What should the doctrinal basis of a Church of the Spirit be? Does not the question itself contain by implication the answer?

time and energy, leaving the man both men-tally and morally worse than it found him.

The organization of a Church of the Spirit is

this it could not make spiritualistic phe-

evolving man's higher nature, but must use

broadly all truth of all time.

Can a Church of the Spirit repose either on specialties, or dogmas, or sacred documents? Must it not be grandly and widely eclectic? Would not the Fatherhood of God, and the brotherhood of man, with love as the operating instrument of faith and knowledge, and freedom for individual mind in the pursuit of all special inquiries, seem to be the only practicable basis for a Church of the Spirit? The spirit would find its all-sufficient root in plied relations. If Spiritualists are prepared to join with other liberals in organizing such a church, they would help to create a truly imodern church. There is not a truly modern church, taken as a whole, at present, on the face of the earth. And there is room, and work for one. But such a church cannot be the church of a specialty, though it must be a church that favors and fosters sis of the truth of the phenomena of Spirittheir dogmas, they would at one stroke sunder themselves from all the rest of the world, and only succeed in adding another to the sects. Partialisms, even though they be liberal partialisms, are already about numerous enough. It is time now to have a church whose only covenant, or religious tie, is with reason, heart, understanding, and conscience. Dogmatic and documentary religion is no longer possible to people who desire the to demonstrate specialties. Modern religion now has need of all the scriptures, literatures, sciences, facts, and truths of the world. Without these we cannot understand ourselves to-day. And no department of knowlgolden box of intellectual liberty we have been each one presented with the freedom of rest on truth's great whole, and consequently can specify no particular part of it. Such a church does not yet exist. But each one, liberal and all, is ticketed with its own little dogma; and if you endeavor to in-soul even a liberal one with a great philosophy you are in danger, because of the smallness of the original unitary principle, of rending it into fragments. Specified, speculative truth is true basis is only the intent to unfold to the fullest and highest, man's whole mental, moral, and spiritual nature; and its instruments in this work will be all speculative truths whatsoever. But itself must be a Church of the Spirit only. It must hold all its truths in type, not in stereotype; in solution. not in crystallization. All truths and facts

The New Book of M. Renan.

the mere establishment of propositions, or (Concluded from Second Page.)
the mere demonstration of facts, even though thenceforward to remain such as it is, where it be the great fact of the continuity of life. human effort against fatality is considered a may still leave in existence all the human | sacrilege, they are vanquished and out of |

bold for a violent epoch which would certain-

"Without embracing any system of social reform, an elevated and penetrating mind cannot refuse to recognize that the very question of this reform is not of a nature different been formed under the empire of blind instinct. It is for reason to correct it. It is no more revolutionary to say that we ought to ameliorate society than it is to say we desire a better government for the Shah of Persia. The first time that this terrible problem was taken up, to reform through reason political society, people must have cried out at the unexpected boldness, the unheard of attack. such a church can look with favoring and fostering eye on all honest investigations olutionists what the conservatives of 1849 opposed to socialists: "You attempt what is without precedent; you are engaging in a work of ages; you take no account of history whenever the conditions are proper, or al- or of human nature." The easy declamations ther demonstration superfluous. And sup-pose them, moreover, to be accepted by all the born," etc., may be retorted with advantage people of all the world. The peculiar work against the plutocracy. It is clear that the of religion or of a Church of the Spirit would order of nobility is not rational; that it is the ready to begin under the new advantages, ity. But in reasoning on this footing where and inspirations. Even granting the facts shall we stop? To reproach it for its irrationof Spiritualism, it is not a situation so whol- ality has no great merit; it is an unsustainly different, when men have a firm faith in, able truism. I confess even that, weighing first demonstration was the falling over of a everything well, the attempt of the political reformers of 1889 seems to me bolder in respect to its object and especially more unheard of than that of the social reformers of our days. I do not understand, then, how those who admit 1889, can reject rightly the social reform. (As to the means, I acknowledge. I repeat, the most radical differences.) No general difficulty to the socialists can be made which cannot be turned against the constituents. It is rash to place limits to the reforming power of reason and reject any attempt whatever because it is without any antecedent. All reforms have had their defect in their origin and besides, those who address this reproach to them, do so almost always because they have not a sufficiently extended idea of the various forms of human society and of its history.

After having insisted further on the lawful claim of modern science to "organize humanity scientifically," he goes further and exposes for the first time a conception to

"I go still farther yet. The universal tinkering with spirits,—a mere wasting of of everything which lives being to make God perfect, that is to say, the grand definite resultant which will close the circle of things by unity, is unquestionably reason, which has needed to secure, uniformly among men, the had until now no past in this work, which former species of fruitage; and in order to do has operated blindly and by the miserable tendency of everything which exists, reason, of this great work, and, after having organzed humanity will organize God."

M. Renau feels how many beliefs, which he respects, he is going to shock. In a chapter of the most elevated interest he shows with much force that, if God and humanity were part of the domain of science, there would be no science at all. "Science is of value only so far as it can make research not what revelation claims to teach....If you present to me a system already made, what remains for me

"For me, I will say with that frankness which will, I hope, be recognized as my characteristic, (whoever is not frank at twentyfive is a miserable fellow), I conceive of the realities. God and man, and in the im- | high science, science comprehending its purpose and end only as outside of all supernatural belief. It is pure love of science which makes me break the bonds of all revealed belief, and I have felt that the day wherein I proclaimed myself without any master but reason, I set the condition of science and of philosophy."

> "All or nothing, absolute supernaturalism or rationalism without reserve," says he, still further, and all filled with the beauties of his religious faith in progress, suffering still, without doubt, from reproaches which he was compelled to endure on abandoning the Catholic religion, he turns towards the defenders of revelation and lances at them this warm reply all vibrating with conviction in which one has a foretaste of the prayer on the Acropolis:

"It is you who are the skeptics and we who are believers. We believe in the work of modern times in its sacredness, its future, and you curse it. We believe in reason and you insult it. We believe in the dignity of light of our time. True liberals will have to man, in his divine destinies, in his imperishgo back and reoccupy many fields which able future and you laugh at it. We believe have been passed in the haste and scramble in the dignity, in the goodness of his nature, in the rectitude of his heart, in the right he has to arrive at perfection and you shake your head over these consoling truths and you descant complaisantly on evil, and the holiest aspirations for a heavenly ideal you edge must be shut against men. We are sons call the works of Satan, and you talk of reand daughters in a Father's house. In the bellion, of sin, of punishment, of expiation, humiliation, penitence, execution to him who should be talked to only by expansion the eternal city. But the narrowest and most undeveloped people in the world are those who settle down on some one single truth, beautiful, and you with your eyes closed to stop there, chew the juiceless speculative the infinite charms of things, you will go husk forever, and henceforth lose sight of, through this beautiful world without having and consequently utterly neglect, truth's a smile for it. Is the world a cemetery? great whole. A church of the spirit must | Life a funeral ceremony? In the place of reality you love an abstraction. Who is it that denies, you or me? And he who denies is he not the skeptic?

Catholic Assertions vs. History.

Reading the addresses and orations before the Catholic assembly in Baltimore recently, not the proper basis of a modern church. Its one can hardly avoid the conclusion that whatever there is in America of the good and the useful, of the moral and the upright, is one entirely and individually to the Roman Catholic Church. The country was disolics. The war of the Revolution would have will then have horizons which are, not fixed, | been a failure but for the Irish Catholics in | Catholics alone. It however happens that mere assertion will not stand against history. The historical statistics of the Catholic church in connection with the rebellious colonies have already been published in these columns in which it is shown that the Roman Catholic clergy of Ireland took decided grounds against the colonists and went so far as to send a priest crab-apples.

If there are any two things that the exM. Renan recognizes no limits to the efperience of liberal Christian people of all forts of reason. This is why the socialist the English government and their detesta-

classes has proven more clearly than others, theories, so numerous then, did not frighten tion of the rebels across the water. The Rothey are that the mere knowledge of facts, him. They may be false but the end of their man Catholic Irish Parliament tendered the no matter how important, or the mere pushing of some special conviction, no matter natural. It is probable that this passage to aid in suppressing the people of the new how momentous or certain it may be, does was one of those which made his masters world. There were very few Irish catholics not necessarily improve the moral and spir- afraid for their young friend; he was quite in the continental army and very few catholics of any nationality took sides with the intellectual and religious than they already also this passage, which has produced the record the revolution.

There was one Irish catholic whose name cure one of meanness, dishonesty, fraud, sorport that the work treats of the social questions. stains the pages of history. Bancroft says General Conway prided himself on being an Irish Roman Catholic and that he was as treacherous and more contemptible than Benedict Arnold. Ireland offered 9,000 picked men to prove the Irish people's "abhorrence from political reform whose legitimacy is, I of the rebels in America," and in the name hope, noncontested. The social establish of the English King, Lord North accepted ment, like the political establishment, has them. In the war of the rebellion urged by a sentiment of patriotism or a desire to get the bounty, 144,200 Irishmen went into the union army and seventy-two per cent. of these same bounty patriots deserted. These are ugly statements, but they are history. — American Standard.

A Wonder that is a Daisy.

The wave of psychic phenomena in its ebb and flow stirs up commotion in quarters little anticipated—now on the soil of icebound Canada and now under the balmy skies of the "Sunny South." The latest case that we have seen reported is from Columbia, S. C., to the New York World. Aspecial says:

"Daisy Robinson, an ordinary looking colored girl, twelve years old, is exciting wonder in the town of Sumter, S. C., by the inexplicable manifestations of some hidden force which seems to follow her every act. The sideboard upon the floor, and a short while after a water bucket was thrown from a shelf, striking the girl upon the shoulders. Her mother, thinking that the room was haunted, moved into another, when the same agency moved tables over the floor, and dishes, pitchers, smoothing-irons and other household articles could not be kept in their places. An investigation of the strange power was made by a committee of competent persons, and in the girl's room were found a bed, a bureau, cupboard and a small chair. The household crockeryware-or rather all that was left of it, for it had nearly all been broken—was packed away in a bucket under the bed. For a few minutes the party was silent, awaiting developments, but gradually a general conversation was indulged in atal shaft by keeping ourselves well fortified with pure bloc and a properly nourished frame."—Civil Service Gazette. upon the subject, each member of the party keeping an eye on Daisy. Suddenly a large, heavy teacup was thrown upon the floor. It spun round a few times and rolled into the fireplace. Cups, plates, saucers, vases, shovel, tongs, candlesticks, kerosene lamps and firedogs leaped into the centre of the room, sometimes being broken into atoms and at other times not being injured at all. The whole nomena its sole instrument in the work of I say, will some day take in hand the tendency room was afterwards examined and was found to be closely sealed above and all around. The floor is tight, and a careful examination from the outside failed to reveal a crack that even a ten-cent piece could have been thrown through. Daisy was removed to another room, and the same singular occurrences manifested themselves in the new locality. While Daisy was eating, the bedstead in the room was actually wrenched to pieces by an unseen power. Doctors of medicine and divinity were present at this strange sight, and throughout the day the crowds that gathered around the house have been so large that a policeman had to be detailed to keep out the throng. As yet not the faintest hint at a solution of the matter has

> Frank Kelly is a young clerk in the Chicago postoffice, who was born at Madison, Wis. something like twenty-one years ago. When about eighteen months old he was given away to a family by the name of Kelly, with whom he lived until quite recently, and in all this time, though his mother is living, he has never seen her, his father having died when young Kelly was yet in the cradle. His mother lived in this city for many years and he has made diligent inquiries to find her whereabouts without avail until within a few days, when his faithfulness has been rewarded by receiving information from South Dakota which will lead to the discovery of his long lost parent.

been given."

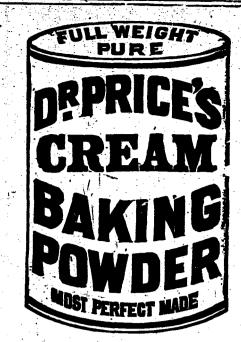
A bridge seven miles long is the latest wonder projected in New York. It is to reach from the Hackensack river in New Jersey passing across and over buildings in Jersey City, crossing the Hudson river to New York It will be a suspension bridge, and wide enough for at least six lines of railroad tracks and is for the purpose of securing rapid transit with the metropolis. It is to be so high that the tailest masted vessel can pass beneath it and no river pier is to be permitted; it will be constructed under the supervision of the war department. A bridge of such gigantic proportions will throw the Brooklyn marvel completely into the shade.

The Reverend W. O. Pierce, D. D. of Cincinnati, a journalist as well as preacher, concludes a letter to the editor of the JOURNAL thus: "Though far from agreeing with you, I must concede my admiration for the honestcandid, persevering way you have of conducting the JOURNAL, God bless you!" It is a satisfaction and a hopeful sign that while covered by a Catholic aided and encouraged | Dr. Pierce and hundreds of his brethren in by a catholic king and queen. Art, literature, the pulpit differ from us, yet that they are law and the sciences are all due to the Cath- slowly, almost unconsciously, coming nearer and nearer to the Journal's platform as time but free. The letter killeth; but the Spirit | the colonial army, and the war of the Rebel- rolls on. The "Church of the Spirit" lies in the spirit" lies in the spirit lies in the spir the womb of the future!

> Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

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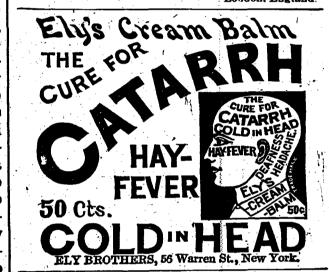
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101 South 10th St., Tacoma, Washington. Wells vs. Bundy. Supreme Court of New York.

**ACTION FOR LIBEL.** Damages Claimed \$20,000

JNO. C. BUNDY, Defendant,

Case Dismissed at Plaintiff's Costs with an Allowance of \$200 to Defendant.

The offense charged was the publication of the following: "If necessary we can prove in the courts of New York City that Mrs. We is is a vile swindler, and has been for years asing trick Cabinets and confererates."

Plaintiff's cause championed by H. J. Newton. Case called for trial December 3d, 1889, in a court of Plaintiff's selection. With a jury in the box, the Judge on the bench and the Defendant present, ready and anxious to keep his wdrd. Mr. Newton backs down and refuses to allow the case trigo to trial, which course is considered by able lawyers as AN OPEN CONFESSION OF CUILT

In Pamphlet Form. Brief History of the Career

ELIZA ANN WELLS

-or-

As an alleged Materializing Medium, together with Plan-Court, Rulings of the Court, Action of Befendant's Counsel

and Dismissal of the Case The Editor of the Journal asks no favors of the Spiritualist public in considering this or any other case; he only asks that people shall inform themselves correctly before uttering opinions either in print or otherwise. For this purpose and for public convenience, and to show the dangerous menace such tricksters and their favatical dupes are to the welfare of the community in general and Spiritualism in particular he publishes this pamphiet.

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No. 23

eng in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 18y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incitents of spirit communion, and well authenticated ac-

## CONTENTS.

counts of spirit phenomena are always in place and will

FIRST PAGE.—Psychical Research.—Notes of Experimen with D. D. Home, by William Crookes, F. R. S.

SECOND PAGE.—Questions and Responses. "Philosophe

"There Shall Be Signs." Organization, Evolution Spiritualism. Col. Ingersoll's View of Divorce, Mead vile Mention—Persons and Events. THIRD PAGE.—Woman's Department. Topolebampo So

cialists. Trapping Devils. Book Reviews. New Books Received. January Magazines Received Late. Miscel-

FOURTH PAGE. - Mr. Dean on Organization. The Religious Census of 1890. Warren Chase on Organization. Is this Modern Orthodoxy? Psychical Research.

FIFTH PAGE. Mr. Sturg's Perplexed. Psychical Culture and Correct Dress. Cigarettes Must Go. Miscellaneous Advertisements.

SIXTH PAGE. - A Revelation. Our Spiritualist Contemporaries. From Montreal. Psychic Healing. Organized Union. Is She Magnetic? Mrs. Jane M. Prentiss. Ploneer and Spiritualist. In Memoriam. Unity a Good ing. How Elvie Saved the Baby. Sanford M. Green's Book on Crime. The Walls Opened. Justiy Indignant. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE. - Condolence. True Religion. Miscel aneous Advertisements.

EIGHTH PAGE. — Psychical Experiences. The Modern Church. Mortality in our Schools. The Dimensions of

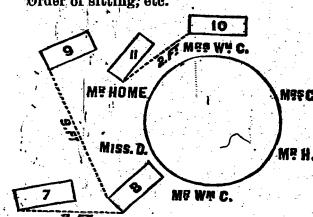
# PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home By William Crookes F. R. S.

From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

# [Continued.]

(II.) Monday, June 19th. 1871.—Sitting at 81 South Audley street, from 9 to 11 p. m Mr. D. D. Home (medium), Miss D., Mrs. G., Mrs. Wm. C., Mr. Wm. C., Mr. H. were present. Séance was in the front drawing-room at the small round table three feet in diameter. Order of sitting, etc.



Original position of small table. Position where table (7) was first taken

Position where table (7) was next taken

Small table behind Mrs. Wm. C. 11. Position where table (10) was taken to Just before sitting down, remembering that the table (7) had been moved on the last occasion, I went to it and pushed it into the furthest corner of the room.

After sitting for some little time we had raps and movements of the table. I asked if I might weigh the table when Mr. Home was not touching it at all. "Yes." The experiments in order were as follows:

I thereupon fixed the spring balance to it, and asking for it to be made heavy tried to lift it off the ground. It required a pull of 23 b. to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table and his feet touch-

ing those on each side of him. "Be heavy" again. Mr. H. now took a candle, and stooping down looked under the table to see that no one was touching there, whilst I was observing the same at the ton. Mr. Home's hands and feet were the same as The balance now showed a tension

3. Experiment was now tried, Mr. Home being further from the table. A pull of 17lb.

When we said "Be light," the table rose at 12lb. On trying afterwards the normal pull required to tilt it we found it to be 14lb. It was now proposed to put out the candles and sit by the light coming in from the windows, which was quite sufficient to ena-ble us to see each other, and the principal ar-

ticles of furniture in the room. We presently heard a noise in the back drawing-room as if a man had got off the couch and was coming to us. Mrs. Wm. C. any board, A. B., 36 inches long, 9 inches said it came up to her, and she then felt a pair of large hands on her head, then on her B by a spring balance, and resting at C on shoulders, and on her back. Her chair was the flat stand by means of a wooden fulcrum then moved partly round towards Mrs. G., cut to a knife edge and - inches from the end

away from Mr. Home.

Readers of the Journal are especially requested to to her. Her chair was tilted up till she was no in items of news. Don't say "I can't write for the jamined between the back of the chair and the table we were sitting round, and her chair resisted all her efforts to press it down.

Raps came, and a message to get a light. On lighting the candle it was seen that the noise had been caused by a picture which had been on the table resting against the wall, falling down onto the floor. It was uninjured. The table (10) had been moved up close to Mrs. Wm. C., between her and Mr.

Mr. Home then took the accordion in his right hand in the usual manner, and placing his left on the table it was held both by Miss D. and Mrs. Wm. C. The light was then put out, and the following message was spelt: "The four seasons. Winter first."

"Spring.—The Birth of the Flowers." "Birds in Summer." The above message was given whilst the piece was being played. It would be impossible to give any idea of the beauty of the music, or its expressive character. During the part typifying summer we had a beautiful accompaniment, the chirping and singing of the birds being heard along with the ac-

cordion. During autumn, we had "The Last Rose of Summer" played. Home said that the spirit playing was a stranger to him. It was a high and a very powerful one, and was a female who had

Mrs. Wm. C. said: "Is it my cousin M--? It has flashed into my mind that it is she."

then heard a rustling noise on a heliowhich was growing in a flower-pot standing on the table between Mr. Home and Mrs. Wm. C. On looking round Mrs. Wm. C. saw what appeared to be a luminous cloud on the plant. (Mr. Home) said it was a hand.) We then heard the crackling as of a sprig Heaven Hebrew Colonization, Miscellaneous ,Ad- being broken off, and then a message came: 'Four Ellen.'

Immediately the white luminous cloud was seen to travel from the heliotrope to Mrs. WmfC.'s hand, and a small sprig of the plant was put into it. She had her hand then patted by a delicate female hand. She could not see the hand itself, but only a halo of luminous vapor over her hand.

The table (7) was now heard to be moving. and was seen to glide slowly up to the side of Miss D., to the position marked (8), about three feet. Miss D. cried out "Oh! Oh! How very curious! I have had something carried around my neck. It is now put into my hand. It is a piece of heath." A message came:

"In Memoriam." Mr. Home said: "Count the number of flowers on the sprig. There is a meaning in all this." Eleven were counted. Mr. R. C. had eleven children.

The candle (which had been lighted to as certain this) was again put out. Mr. Home took the accordion in his right hand, whilst his other hand was held by Miss D. and Mrs. Wm. C. The others present also joined hands. The accordion played, and we then saw something white move from the table close to Miss D., pass behind her and Mr. Home, and come into the circle between him and Mrs. Wm. C. It floated about for half a minute, keeping a foot above the table. It touched Mrs. Wm. C., then went round near to the others as if floating about with a circular movement. It presently settled on the backs of Miss D.'s. Mr. Home's and Mrs. Wm. C.'s hands, which were igrasped together. The message was

# "Light, and look,"

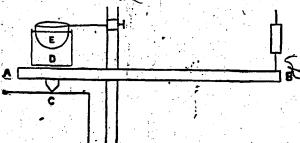
and we then saw that the floating object had been a china card plate with cards in it, which had previously been on the table behind Miss D.

The light was again put out, and we then heard a sticking and scraping along the floor, and then a heavy bump against the door. Very loud raps were then heard on the table and in other parts of the room. Movements of the table were felt, and then all was quiet. We lighted the candle and saw that the small table which had already moved up to Miss D., had traveled right across the room, a distance of nine feet, and, thumping against the door, had produced the noise we had all heard.

# Nothing else took place after this.

(III.) Wednesday, June 21st, 1871.—Sitting at 20 Mornington-road, from 8:40 to 10:30 P. M. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. C. G., Mr. Serjt. C., Mr. Wm. C., Mrs. Wm. C., Miss A. C., were present. Seance in the dining-room lighted by one gas burner. Round the dining table without a leaf in it.

On the table was an accordion; a long thin wooden lath; a pencil and some paper; and by the side, partly resting on the table, was an apparatus for testing alteration in the weight of a body. Alt consisted of a mahog-



A D is a glass bowl of water, standing on A noise and crash as of something falling the board in such manner that its weight was now heard behind Mrs. W. C.'s chair, partly fell between the fulcrum C and the and the small table (10) was pressed up close end B, producing with the weight of the

rated at the bottom and firmly supported on a ered with white paper. It was plainly visible not possibly have been effected by Mr. Home's was so arranged that it dipped into water in table. D, but was two inches from C all around the circumference, and 5½ inches from the bottom. It was sufficiently firmly supported to prevent any knocking or pushing to which it might be subjected from being communicated to the glass vessel Dand thence to the board and spring balance. I and my assistant had well tested it in this respect before-

Under the table was the wire cage described previously, and three Groves cells were in connection with the surrounding wire. A commutator in the circuit prevented a current circulating till I pressed down a key.

Phenomena. - Almost immediately very strong vibrations of the table were felt. Answers to questions "Yes" and "No" were given by these vibrations.

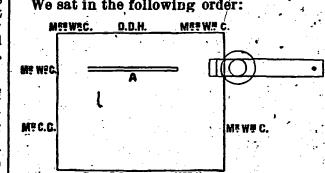
Mr. Home's hand were contracted in a very curious and painful looking manner. He then got up and gently placed the fingers of his right hand in the copper vessel E, carefully avoiding coming near any other part of the apparatus. Mrs. Wm. C., who was sitting near the apparatus, saw the end B of the board gently descend and then rise again. On referring to the automatic register it showed that an increased tension of 10 ounces had been produced.

Nothing more took place.

(IV.) Wednesday, June 21st, 1871.—Sitting at 40, Mornington-road. From 10:45 to 11:45 (This seance was held shortly after the pre vious one. We all got up, moved about, opened the windows, and changed our positions. Miss A. C. then went to bed, and we proposed sitting down again.) Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. C. G., Mr. Serjt. C., Mr. Wm. C., Mrs. Wm. C.

were present. Seance in the dining-room. The table and apparatus the same as before. The light was diminished, but it was still light enough to enable us to distinguish each other plainly and see every movement. The apparatus was also distinctly visible.

The automatic register was pushed up close to the index of the balance.
We sat in the following order:

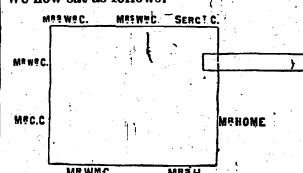


A was a lath already mentioned. Almost immediately a message came Hands off." After sitting quiet for a minute or two, all holding hands, we heard loud raps on the table; then on the floor by the: weight apparatus. The apparatus was then moved and the spring balance was heard to move about strongly. We then had the following

Weight altered a little. Look." I then got up and looked at the register. It had descended to 14lb., showing an addition-

al tension of (14-5=) 91bs. As this result had been obtained when there was scarcely light enough to see the board and index move, I asked for it to be repeated when there was more light. The gas was turned up and we sat as before. Presently the board was seen to move up and down (Mr. Home being some distance off and not touching the table, his hands being held), and the index was seen to descend to 71b., where the register stopped. This showed a tension of

Mr. Home now told us to alter our position. We now sat as follows:



A message was given:

"All hands except Dan's off the table." Mr. Home thereupon moved his chair to the extreme corner of the table and turned his feet quite away from the apparatus close to Mrs. H. Loud raps were heard on the table and then on the mahogany board, and the latter was shaken rather strongly up and down. The following message was then

"We have now done our utmost." On going to the spring balance it was seen by the register to have descended to 9 lb., showing an increase of tension of (9-5)

The apparatus was now removed away from the table, and we returned to our old places (see first diagram). We sat still for a few minutes, when

message came: "Hands off the table, and all joined." We therefore sat as directed.

Just in front of Mr. Home and on the table.

board a tension of 51b. on the spring balance. gram, was a thin wooden lath 231/4 inches E is a hemispherical copper vessel, perfolong, 11/2 inches wide, and 3/8 inch thick, covmassive iron stand rising from the floor. E | to all, and was one foot from the edge of the

Presently the end of this lath, pointing towards Mr. Wr. C., rose up in the air to the height of about 10 inches. The other end then rose up to a height of about 5 inches, and the lath then floated about for more than a minute in this position, suspended in the air, with no visible means of support. moved sideways and waved gently up and down, just like a piece of wood on the top of small waves of the sea. The lower end then gently sank till it touched the table and the other end then followed.

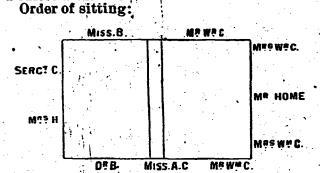
Whilst we were all speaking about this wonderful exhibition of force the lath began to move again, and rising up as it did at first, it waved about in a somewhat similar manner. The startling novelty of this movement having now worn off, we were all enabled to follow its motions with more accuracy. Mr. Home was sitting away from the table at least three feet from the lath all this time; he was apparently quite motionless, and his hands were tightly grasped. his right by Mrs. Wr. C. and his left by Mrs. Wm. C. Any movement by his feet was impossible, as, owing to the large cage being under the table, his legs were not able to be put beneath, but were visible to those on each

ing message was given: "We have to go now; but before going we thank you for your patience. Mary sends love to aunt, and will play another time:" The seance then broke up at a quarter to

(V.) Friday, June 23rd. 1871. Sitting at 20, Mornington-road. From 8:30 to 11 p.m. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Miss B., Serjt. C., Mrs. H., Dr. B., Miss A. C., Mr. Wm. C., Mrs. Wm. C., were pres-

In the dining-room: lighted sometimes by one gas burner, sometimes by salted spirit

lamp, sometimes by light from street. The dining-table had no flap in it, but was slightly opened in the center (about four inches). On the table were the accordion, a small hand/bell, lath, paper, pencil, phosphorus half under water, and a spirit lamp with a salted wick.



The cloth was on the table all this time. At first we sat with one gas burner alight After sitting for about 10 minutes the table vibrated strongly, and gave a definite number of vibrations at our request on two or three occasions. It felt like a strong, quick shudder passing through it.

Mr. Home now took the accordion in the usual manner and held it under the table. It was presently sounded and notes played. During this time Miss B. and Dr. B. got under the table and saw the movement. The gas was now put out and the spirit lamp lighted. The yellow flame made everything look very ghastly and quite took the color out of Mrs. Wm. C.'s coral ornaments. She took off her coral necklace, and laid it on the table cloth, just over the opening in the table by the spirit lamp. In a short time something poked up the cloth and moved the corais, repeating the movement two or three times.\*

\* I remember the circumstances stated in this se I had noticed that the necklace worn by Mrs. Wm. C. looked green. I asked her why her beads were green. She assured me they were her corals, and to convince me the necklace was passed into my hands. Instead of passing the necklace back I simply put it opposite me in the middle of the table. Almost as soon as I had placed the necklace it rose in a spiral shape. I called out eagerly to my brother, Dr. B., to look at the extraordinary conduct of the threaded corals, and whilst I was endeavoring to get his attention the erect necklace quietly subsided in a coil on the table. I have often recalled subsided in a coil on the table. I have often recalled the incident, and although a skeptic by instinct, this one strange experience has made it impossible for me to doubt the assertions of others whose judgment is clear and whose uprightness is above suspicion.

I recollect my sister calling out to me, "Look, look, at the necklace," but at that moment my attention was di-rected elsewhere, and I did not actually see the phenom-

[At the moment this occurred I was writ ing my notes and only caught sight of the necklace as it was settling down from its first movement. It made one or two slight movements afterwards, and as I state, it seemed to me as if it had been moved from down and the seance had commenced. below. I mentioned this at the time and was then told by Miss B. and others that the necklace had behaved as is now described by her. Not having seen it myself, I did not alter the statement in my note-book.—W. Crookes.] Mr. Home then put the accordion on the

floor, and placed both his hands on the table. Home, and I sat or stood at position 12. In a short time we all heard a movement of the accordion under the table, and accordingly hands, the other in Mrs. Wr. C.'s hands, and land heavy. placed both his feet beneath my feet. In this manner it was physically impossible for him of curves were taken on the smoked glass: to have touched the accordion with hands or feet. The lamp also gave plenty of light to allow all present seeing any movement on his part. The accordion now commenced to in about the position shown at A on the dia- | sound, and then played several notes and

bars. Every one present expressed themselves quite convinced that this result could

Mr. Wr. C. now said that the accordion was brought up to his knees and pressed against them. He put his hand down and took it by the handle. It then played in his hand, Mr. Home's hands and feet being held by others as before. Presently Mr. Wr. C. said that the accordion had left his hand (which he then put on to the table). We could hear it moving about under the table, and then it pressed up against my knees, and on putting my hand down I felt the handle turned into my hand. I held it for a minute but it did not play. I then gave it to Mr. Home, and it then played in his right hand a tune which Serjt. C. had asked for, "Ye Banks and Brass," etc.

After this a very beautiful piece of music was played. It was remarked, "This must be the music of the spheree," A message was

After a little time the music stopped and we turned the light lower, but still keeping enough to enable us to see plainly all that was going on. The music commenced again strongly, and then Mr. Home brought the accordion over the top of table and held it opposite to Dr. B. We then all saw it contract ing and expanding vigorously, and heard it emitting sounds, Mr. Home part of this time side of him. All the others had hold of supporting the instrument on his little hands. As soon as this was over the follow- finger tip by means of a string I had tied. round the handle.

Serjt. C. held a flower under the table with the request that it might be taken and given to a lady. It was soon taken from his hand, and after a considerable time, when the circumstance was almost forgotten, a white object was laid on the edge of the table, between Miss B. and Mr. Wr. C., and she said her dress was pulled very much. As the object moved about it was seen to be Serjt. C.'s : flower., The message then came:

"We gave it you. A flower."

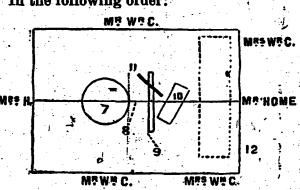
Mr. Home then went into a trance, spoke a little to Mrs. Wr. C. in a low tone, and then got up. He walked about the room in an undecided sort of way, but finally sat down again, saying it all felt confused, and then; woke. A message was then given:

"Hands off the table." We accordingly removed our hands and joined hands all around. In a minute a slight movement of my note book was heard, and I could see that a volume "Incidents in my Life," which was resting on the leaves to keep them down, was gradually sliding over it in jerks about an eighth of an inch at a time. The motion was visible to all present and the noise was also plainly heard by everyone. Nothing more than this took place, and we soon had the message:

"We find we have no more power." The meeting then broke up.

During the latter part of the evening Mrs. Wm. C., who was sitting near Mr. Home, felt her hands and arm constantly touched and stroked, and the form of fingers was for some time moving about under the cloth close to her. These were felt by myself and Miss A. C., and our hands were patted by them at our request. Mrs. Wm. C. also saw a delicate finger and thumb playing about a rose in Mr. Home's coat and plucking the petals one at a time and laying some on the table by her side and giving others to Mrs. Wr. C. Three times she saw an entire hand fise and pass quite over her own hands, which were on the table. It was small, plump, and delicately shaped, ending at the wrist in a cloud. At another time luminous appearances were seen on Mr. Home's head and before his face. All present saw so much, and Mrs. Wm. C. said they were hands.

(VI.) Sunday, July 16th, 1871.—Sitting at 20 Mornington-road. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. Wm. C., Mrs. Wm. C., were present. In the following order:



7—Is a bouquet of flowers which Mrs. Wm. C. and I had brought from Brook Green this evening. They had been given to the servantto arrange, and were brought into the room and put on the table after we had all sat 8—Is the part of the crack in the table

subsequently referred to. 9-Is the wooden wand. 10-Is a sheet of note-paper. 11—ls a pencil. At the first part of the seance the phonautograph was on the table in front of Mr.

On this occasion I asked for the spirits not to ran on the membrane, but to bress on Mr. Home placed one hand in Mrs. Wm. C.'s in the experiment to make the board light

> This was accordingly done, and 10 tracings. No. 1. Mr. Home's hand on edge of drum. No. 2. Mrs. Wr C.'s fingers on edge of drum, and Mr. Home's hands No. 3. touching hers.

(Continued on Eighth Page.)

# QUESTIONS AND RESPONSES

To what church, or churches, did, or do your parents belong; and are you now, or have you ever in fellowship with a church, and if so of what

How long have you been a Spiritualist? 3. What convinced you of the continuity of life reason for changing my views. beyond the grave, and of the intercommunion be
3. About twenty-five years tween the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you

What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychi laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to

RESPONSE BY N. W. BROWN. 1. My parents were Congregationalists. do not now nor ever did belong to any church. 2. I have been a Spiritualist about forty

3. Communications through table tipping in answer to mental questions through an illiterate factory woman as medium, who could neither read nor write.

5. I do not regard Spiritualism as a religion, although it may take the place of it.

RESPONSE BY C. M'CALL BLACK.

1. My father was raised in the Presbyterian church, and was expected to enter the ministry, but grew too large for its narrow creed and finally died outside of any church. Mother was raised and baptized as an Episcopalian; later in life she went with the Universalists; at present she does not belong to nor attend any church. I have never been in fellowship with any.

2-3-4. In the year 1872 I was convinced of a supermundane intelligence through the on two occasions which occurred after recog-

met them on the mortal side.

RESPONSE BY WM. MASON.

church. I attend and subscribe but am not 2. Five years.

3-4. My own experience chiefly. First, in the sense of vision, I experienced the subjective vision of spirit faces, similar to the negative in photography before the picture is finished. A year from this I heard for some time indistinct sounds, which finally resulted in voices of friends who had passed to the higher life. I also heard voices singing a few lines of a well known hymn; and had the sense of perceptive feeling. I gradually became sensible of a magnetic current. generally called animal magnetism, whereby became sensible of slight percussive sounds. I feel and hear a force on my head and arm, and immediately after a percussive sound on my foot, —the sound at each point being nearly simultaneous, and feeling at the same time a cool vibratory effect. I have the ed, as it was contrary to any known law of same feeling on my tongue, which causes me to speak under the influence (generally the philosophy of Bishop Berkley to explain. in the night) a language resembling Indian. The appearance of my middle finger, under the influence of magnetism, is as if all the

blood had left it. I have, too, letters come on my face and often the names of spirits to whom I am attached; the same come on my books in business hours, with impressions on the paper of spirit faces. I have also joined in family circles and seen convincing evidence of intel ligent answers to questions, by the opening and shutting of the joints in a large dining room table, and have known the communica-

5. I think it contains the elements of a religion, which in its higher phases tends toremodel and reform the prevailing religion

6. It is valuable in this particular. Pure Spiritualism teaches us that for every moral act we are preparing ourselves for happier and better conditions in this and the spirit life; and for every immoral one, we are lowering our standard of happiness, both here and hereafter, and preparing ourselves for lower spheres of existence. Virtue is its own reward, and vice its own punishment.

RESPONSE BY D. S. H.

My parents belonged to the Presbyterian church of the Scotch order (very strict). I was connected with the Campbellite church for some years, during which, (according to the faith) I was a citizen of the kingdom of Jesus Christ, and being a subject had a right tives of philosophy. Upon real thinkers they to petition the King, and He had a right to answer said petitions. Thus holding such a position I thought myself unworthy and with a speculative turn of mind, but without gave the subject of religion much thought. the philosophic grasp and knowledge to en-When one gives the church dogmas a thorough investigation he weakens in the faith, all. Very often they are sentimental as well S. Jones was publisher), attended séances and received many satisfactory tests from "over there." I often receive presentiments, or admonitions, which I believe are from spirit friends, one of which I will briefly relate. were two routes; one by Erie city, the other by Pittsburgh. The choice in distance was not much, neither was there much difference in fare, and as time was no object took the stage for Erie city, traveled one day and stopped over for the night. During the night, a desire to return and go the other route took possession of me. It seemed foolish to return—having paid my the thus far —to pay again and go back to where I start—ed from, but notwithstanding the inconsistency, the desire increased till I obeyed and tency, the desire increased till I obeyed and weak men and women, who feel flattered by love and hope and faith, and all manly traits disaster that occurred on the Erie R. R. convinced me that if I had continued my journev on that route I should have been on the train that was wrecked, and with others do exert an influence on us in this existence.

RESPONSE BY JOHN STUBBS. appreciated in a manner of which only woMy father was a Methodist and a local men are capable. A thinker and keen obit is a part of God's upward plan of life; and

but ultimately my views widened and I became a materialist.

2. I have now been a Spiritualist for close on to a quarter of a century, and still find no

3. About twenty-five years ago I commenced to investigate the subject of Spiritualism, and believing that a good deal of fraud and deception were carried on in connection with it, I determined to seek out its weeks without obtaining any manifestations became a writing medium. She was of a through them. consumptive nature and the mediumship seemed to greatly affect her constitution and leave her in a rather weak condition. On whose studies and tastes have been purely tion of things, the removal of doubt and skepticism, our home became a home of sancpsychical and the physical. To me the psychical was more satisfactory than the physical, not leaving so much room for doubt and suspicion—fraud and imposture. Some time after 'my wife's death I became acquainted with a physical medium—a Mr. Wight of Gateshead on Tyne, Eng. A few intimate friends and myself formed a select seance and sat regularly for months, paying particular attention to all conditions as we discovered them. We were at last rewarded for our patience and perseverance with the following manifestations. 4. At that time I was in the customs ser-

vice and lived at No. 5 Denmark St., Gateslittle daughter (now deceased) of Harvey | head on Tyne. I cannot give you the names Mott (she at that time being only three of all present, but I will give you the names years old), by independent slate-writing, get- of some and describe the rest. Medium, Mr. ting four messages in as many hand writ- Wight and his wife, Mr. Currie, Mr. Bonings, with names signed thereto, at one hold- cliffe, a student from a college at Dening of the slate. I was convinced later as to | ham, a banker, a lawyer, a doctor and a vicar what that intelligence was, by the opening of the Church of England, a reporter of the of my own spiritual vision, and from a vision Newcastle Daily Chronicle and myself. The medium was searched and all asked to be nition had been given from description. I honest and be on their guard to expose any picked from a lot of photographs the face I attempt at fraud. The front parlor door was saw and had described,—in both instances locked and a medical gentleman sat with those seen being strangers. I had never his back to it and next to the medium, I sitting to the medium's left hand, the medium 5. If the Bible teaches religion, I regard being very sensitive, he having developed in Spiritualism a religion and the primitive close proximity to me. We sat with hands joined around a large circular dining table, with the understanding that no hand was to be at liberty. On the table was a German me-1. The Church of England. All my ancestors were members of that church, and on our arrival in the United States, 1854, we joined the Protestant Episcopal Church of which the Church of England is the mother ment to the same. An Italian dictionary and a compass was brought by unseen power from the back parlor and placed upon the table. My deceased wife's small Bible was also brought together with it. This was the first act of the seance. We then put out the light again and sang "The Beautiful River." The whole house shook to its foundation and never did I feel a greater influence at work. Raps came upon the table—we still holding the medium's hands, who was thus deprived of their use. On relighting the gas we found upon the table an octagonal basket about six inches in diameter, filled with grapes and flowers. I should have stated that before we lit the gas and while we were singing we all perceived a delightful fragrance and wondered what was coming. Myself and several others were satisfied as to the genuineness of the manifestation but some doubtnature. This phenomena I will leave for

> For the Religio-Philosophical Journal. "Philosophers."

The number of people who wish to be regarded as great philosophic thinkers is very large. Many of them, with profound contempt for all other systems, have one, as they claim, of their own, which is so rational and so demonstrably true that it is sure to be accepted as soon as it is understood. Their confidence in their ability to show the weak points in Kant and Hegel, and Mill and Spencer, not to speak of the smaller fry of philosophers, is equaled only by the confidence with which they assert the superiority of their method over all others, and their readiness to satisfy all unprejudiced minds that they have succeeded in solving problems which had baffled the philosophic wisdom of twentythree centuries.

King, Ont.

What "pure being" is they have discovered This they have done by a priori reasoning. They have ascended above the world of observation and experience, gone beyond space and time and viewed the "thing in itself"the "unconditioned," "the absolute"-that mystery which has puzzled all other thinkers and defied their attempts to get a glimpse

These philosophers are impatient to receive recognition, and to be acknowledged as founders of systems and eminent representamake no impression. By them they are seen to be superficial and conceited enthusiasts title them to the credit of being thinkers at style frequently pleasant to the ear, but exasperating to one who wants to know the meaning of expressions that he hears utstatements and to accept their philosophy.

They finally come to realize that among those who have convictions and are able to defend them, they have small chance of mak- | ed loved ones have not vanished into nothinging converts. Such persons are "prejudiced," I was again at peace with my surroundings. | their selection as disciples of the true phi- | suited to the Spirit-world. This view of our i These philosophers make them be lieve that there is a short cut to philosophic and gives us something clear and real; sometruth, that time spent on the thinkers, rec- thing of comfort and hope in our thoughts of ognized as such, is time wasted, that indeed they are most receptive to the truth and

sweet blandishment of being enthusiastically our real substance here.

preacher for many years. For some years I server says: "It is indeed far more healthy we sorrow not as those who have no hope or also was connected with that denomination, and bracing to bravely encounter the stern, comfort. The grave can bury no affections impersonal criticism of men. But for one who, with high aims, has not yet succeeded in making an impression on the busy, open world, it is encouraging to find an echo of it all in the ready sympathy of women and even to deceive himself as to their true understanding of what he is about."

No disparagement of woman is intended by this writer. Woman of discarrament and discarrament and discarrament and discarrament.

this writer. Women of discernment and dis crimination are not imposed upon by these mysteries within the precincts of my own | philosophers; but the sympathy of women is home, and in connection with one or two intimate friends. We sat almost every night for pecially sought for by the pretentious weaklings who shrink from the unsympathetic and I was about to give it up, when my wife and merciless treatment they receive at the suddenly showed signs of mediumship and hands of men, and women, too, who see

that account I had to give up the sittings, but I observed sufficient to convince me of the continuity of life. She was herself opposed to the subject and unwillingly became as in knowledge, of the subject. Their faa mediam. Yet under this changed condition of things, the removal of doubt and skepticism, our home became a home of sanctibles and find in them philosophic meanings tity and spirituality. I discovered that of profoundest character and deepest interthere were two kinds of mediumship—the est. They are thus afforded, too, an opportunity to use their literary gifts and attainments which, perhaps, have not found satisfactory recognition in their legitimate field. It is amusing to see people studying philosophy in this fashion. In this country the "Concord School of Philosophy" set the example. There young ladies, in a few weeks, after hearing a dozen lectures on Plate, Aris totle, Greek art and English poetry, mastered the whole subject of philosophy, solved all its problems, and came to have emotional, poetical and artistic contempt for all modern philosophers save their favorite at the summer school. But there were several of these favorites. The disciples of each regarded all the others as "just mean" in talking so much and not allowing more time for their favorite. It was inevitable that sooner or later dissatisfaction would arise. But the method will continue so long as great philosophic thinkers command attention and praise, and the multitude do not know the difference between a literary dilettante and a philosopher, or between thinking and playing thinking. Great minds will pursue the even tenor of their way, and the world will be enriched by the results of their years of careful thought and study. Meanwhile conceifed pretenders, whose platitudes pass as philosophy with their adherents, call the attention of certain classes to lofty themes in the only way it may be possible for them to approach those subjects. B. F. UNDERWOOD.

"There Shall Be Signs,"

No intelligent church attendent will years a growing liberalism among the clergy-At first along, it was sporadic, as it were, breaking out here and there where least expected, but a generalizing influence has been at work all along the lines; the old hardshells have gone to their reward and the newer growth of men are more and more gaining confidence as they find themselves supported by the people, and speak out their honest sentiments that are so much more in censonance with the progress of the age. The signs are all favorable of a thorough revolution in the churches and it will be brought, about in so gradual a manner that they will not know it. These remarks are called forth by the receipt of the following interesting note from an appreciative friend of the Journal, which we give below:

Mr. S. was so impressed with the enclosed synopsis of a sermon by an orthodox minister (at the funeral of a friend of his) that he asked me to send it to you, just merely as an indi cation of the work that Spiritualism has done in the world in liberalizing the minds ofeven the preachers and teachers of orthodoxy. It is the "Little leaven" which has already begun to "leaven the whole lump." It amuses me to hear teachers of the most liberal faiths, promulgating the great truths our inspired mediums have been uttering for nearly 40 years, and labelling them "New Theology." and claiming to having made wonderful dis coveries in the realm of God's great mysteries. But it matters not who shall "plant," or who nourish the seeds of enlightenment That God is ever giving the "increase," is proven by the vast "psychic wave" that is rapidly reaching all classes of people and

invading all the old forms of belief. The sermon to which reference is made was preached at the funeral services of Frank T Barker of Bradford, Pa., which were conducted by an Episcopalian and a Baptist clergyman, the deceased not being a member of any church, though "in sympathy with the truths of Christianity." Taking for his text, "Man goeth to his long home," Rev. J. P.

Thomas, baptist, said: The future life is very deeply rooted in our thought, and it so modifies our views of death that we view it simply as a change, a transformation, a step forward. In all growth there is decay; in all advancement there is waste. Death is but the unrobing of the mortal and the entering into the immortal; death is the gateway into life. Life is pro and such was my experience. I then inves- as speculative. Usually they have the faculty gress from infancy to youth, from youth to tigated Spiritualism. I read the JOURNAL (S. of stringing together words and phrases in a manhood from the mortal to the spiritual. Life's course is like the sun-ever onward. Personal being-the real, identical, conscious spirit—is much the same after death as betered. To such an one these philosophers fore death. Though disembodied spirit, it have almost an instinctive aversion. They has form, personal identity, self-conscious-It was in 1854. I left home in western Penn- hate to be questioned closely. They don't ness, real faculties and powers, true charac-sylvania to go to Tiffin City, Ohio. There want any rules of verification applied to ter. After death a man is still a real disemwhat they say, and they scorn demands for bodied man in all his gifts, powers, tastes proof beyond their oracular utterances. It is and moral qualities—a tangible spirit in the the business of their pupils to receive their | Spirit-world. The body returns to the dust, but the spirit, the real man, returns to God

who gave it. There is comfort in this to us. Our departness: they are not formless as vapor or uniedarteg ioveg ones banisnes naze ang visions them. We can say, "They are mine still through my faith in God and my assurance would have "handed in my checks." The most competent to arrive at correct conclusions who have not studied the subject from is the way to think of the future world, not experiences convince me that spirit friends any of the old standpoints. any of the old standpoints.

In weak fancy but in a conviction that our powers of thought, feeling and worship are

now, but only the mortal and familiar form of their object; the real man still lives, and loves, and hopes; the true self is not dead. but gone before.

"The living are the only dead; The dead live—never more to die; And often, when we mourn them fied,

"The joys we lose are but fore-cast,
And we shall find them all once more;
We look behind us for the past,
But lo! 'tis all before!"

This personal identity through all transformations teaches us that in the other world we shall know and be known, even as in this. Moses and Elijah appeared on the mount as the same, real, persons, though dwelling centuries in the Spirit-world. Abraham was no stranger to Lazarus after death. Amid all human changes there is an abiding self, a constant reality, a spirit identity; and by this we shall ever see as we are seen, and know. as we are known.

Thus it is we shall recognize our friends in the future world; and thus we may think of them now as not dead but living.

> "Beyond the flight of time.
> Beyond the reign of death.
> There surely is some blessed clime Where life is not a breath.
>
> Nor life's affections transient fire
> Whose sparks fly upward and expire

> > ORGANIZATION.

If there is one thing that I hope for more than an other in relation to Spiritualism, it is that the late effort inaugurated by the RELIGIO-PHILOSOPHICAL JOURNAL may succeed in its fullest extent, for without it we must remain as we are in the estimation of nonbelievers, a class of people that, however respectable the individual may be, are of little consequence in the world because we can only bring individual force into action.

This chould not be one marrishes are of the spirit, were not granted by those who now accept them and use them as clubs with which to aim feeble blows at Spiritualism. This should not be. Our numbers are too great, and there is too much intellect in our the affairs of the world than we now do or son, should urge forward the work of organization.

But this is of comparatively little importance at present, although in the impending crisis, that begins to show itself with portentons blackness, it may not be worthless as a veloping and protecting of genuine mediums, as has been so often said, is another matter that would be productive of great good, from the fact that such mediums would have a respectful hearing, because they would stand as credited exponents of at least the phenomena of Epiritualism.

accept the basic principles of Spiritualism, tion of the belief in the immortality of the should form a rallying cry for a gathering of the liberal minded of all classes at once.

man is as he is, why he is supported, the decayed parts renewed from some of nature's productions, and destruction of vitality so far as the life of the body is concerned is produced by others, shall we say man is not? If then we cannot understand ourselves, is it wisdom to vainly strive to comprehend the Infinite? And here is where the idea that has been so industriously taught and so implicitly believed—that the Jewish God is the Inficlear understanding and with a mind divested of the bias that comes of early training,

But these ideas are fading away. The hu man mind, while it rejects the horrid idea of that there is an Infinite who will do justice tempered with mercy,—an Infinite that rules by law instead of caprice. What matters it character and our relations to each other as well as to him. what matters the name? The thinking and the less thoughtful have agreed as by common consent to call him God; and since Spiritualism has his character better understood, is it not the part of wisdom to discard old errors and in their place nourish a better faith and higher hopes? And above all, to work for the deliverance of the later and purer revelation from all that now clouds it, and for its diffusion over the earth until every heart shall become at once its temple and its altar, till the fire of its sacrifice shall purify every human soul.

S. F. DEANE, M. D. Carleton, Neb.

Evolution—Spiritualism. To the Editor of the Religio-Philosophical Journal.

A few days ago in a pleasant company of intelligent persons, Spiritualism was being discussed, and I said that the theory of evo-Intion had no more evidence than the fact of spirit return. A gentleman present said that the cases differed, as the facts so largely given by Darwin were admitted, and could not be accounted for in any other way than by this theory, while, even admitting the alleged facts of Spiritualism to be real, which he was willing to do, the question was, how to account for them. The hour was late; the matter had been up incidentally, and want of time and a dislike on my part to urge the discussion beyond the limits of courtesy prevented any reply. I will now say what might have been said then, but for the reasons just given. The cases do not differ but agree in their main aspects. Wallace first, and then Darwin more fully, set their facts in array and said to the scientific world, and to the people: "Here are our facts, and they him with gladness and a happy enthusiasm clearly prove and demonstrate this evolution which animates his efforts to "let his light" theory. Look at them and show us how they can be accounted for in any other way." The wise men in science and in theology look grave, as such men are apt to when their wisdom is at fault, but fail to give clear answer or to reach any but "most lame and impotent conclusions," and, therefore, after long years of debate, evolution | worker needing rest. wins, the real leaders in thought adopt ious growth, and light and gladness take the place of doubt and fear in their minds, while thinking people adopt it and the world is all the better for it.

The Spiritualists fill volumes with facts lievers, and then say: "Here are the facts; they found the light of modern Spiritualism.

they clearly prove and demonstrate the theory of spirit presence, no longer a theory but a great truth for behold we have added to our faith, knowledge. Here is the proof palpable of immortality. Look at these thousands of facts; show us how they can be accounted for in any other way save by what is called Spiritualism." And the wise men look very grave and very angry as well, and are sadly perplexed. Some refuse to look at the facts on a priori grounds. What they have not seen and solved is impossible, for sooth? Some cry humbug, and the very pious cry the devil! But no one can account for or explain the facts on any other theory than

I heard a few days age of two gentlemen saying to each other: "These facts cannot be denied. There may be fraud but there is much truth, but the Spiritualists are mistaken in their way of accounting for these things," and there they stopped! They had no theory. Thanks, gentlemen, for so largely admitting our facts which you would not have done a few years ago. Some day you may give up as your mistake, your thought that we are mis

And thus the long debate goes on, involve ing deep and subtile matters, and our truth gains. It is not so easy of proof as evolution, for spirits in these mortal bodies have faculties and powers like those of spirits in celestial bodies in the "many mansions" of the heavenly life—the same in kind but less in development. Therefore, clairvoyance, telepathy, and like spiritual gifts in us here; may account for some of the alleged messages from the Spirit-world; but when we are told of events of which all are ignorant, but which are afterward verified, as is often the case, then all other solutions fail, and only the real presence of a spiritual intelligence can rationally solve the matter.

A few years ago hypnotism, clairvoyance,

blows at Spiritualism. As the evolutionists do and have done, so we do and have done. We offer our facts to the ranks not to exercise a greater influence in world-facts quite as many and as well proved the affairs of the world than we now do or as theirs—and we say, as they do: Here can; so that this, if there were no other rea-are our facts, account for them on any other theory than that of Spiritualism," and all efforts to do so are failures. So we may well conclude that we shall win at last. One statement may help to this hopeful conclusion. While some eminent men, after brief tous blackness, it may not be worthless as a and imperfect investigation, have repudiated factor in the case. Not only this, but the de-Spiritualism, not one skilled and eminent scientist who has been careful and patient and persistent in his study and investiga-tion has failed to become a Spiritualist.

For instance, the venerable Fichte in Germany in 1879, toward the close of his long and illustrious life. put on record his testi-mony of the great fact of Spiritualism, as a It seems to me that the clear expression duty, and said that no one, with equally that has been put forth from time to time of deep and earnest convictions should fail to soul by means of the evidences of psychical f the liberal minded of all classes at once. experience"; that his researches "had been What though we may not all agree in every, under conditions precluding all imposture," shade of belief? What though we may not and that he hoped much for true religious understand, and be able to define what God is, I growth from the spread of these convictions, what then? Do we, or can we define our there being "no retreat from what has been selves? Because we can not explain why gained, and the advance of the great truth being fully secure."

Detroit, Mich. G. B. STEBBINS.

Col. Ingersoll's View of Divorce.

The good home is the unit of the good government. The hearth-stone is the cornerstone of civilization. Society is not interested in the preservation of hateful homes, nite of the universe—has made so much of of homes where the husbands and wives are doubt and skepticism in the world. No one selfish, cold, and cruel. It is not to the incan read the commands he is said to have uttered and acts/ascribed to him, with a enslaved, that they should live in fear, or that they should become mothers by husbands whom they hate. Homes should be with any feeling save of horror and repug- filled with kind and generous fathers, with true and loving mothers; and when they are so filled, the world will be civilized. Intelligence will rock the cradle; justice will sit in the Jewish God, has learned and is learning the courts; wisdom in the legislative halls: and above all and over all, like the dome of heaven, will be the spirit of liberty. Although marriage is the most important and the most what we call this ruler. To my mind, nothing. So long as we have learned enough still when that contract has been violated, about him to feel sure we understand his courts should have the power to declare it null and void upon such conditions as may be just. As a rule, the woman dowers the husband with her youth, her beauty, her lovewith all she has; and from this contract cer-: tainly the husband should never be released, unless the wife has broken the conditions of that contract. Divorces should be granted publicly, precisely as the marriage should be solemnized. Every marriage should be known and there should be witnesses, to the end that the character of the contract entered into should be understood; the record should be open and public. And the same is true of divorces. The conditions should be determined, the property should be divided by a court of equity, and the custody of the children given under regulations prescribed. Men and women are not virtuous by law. Law does not of itself create virtue, nor is it the foundation or fountain of love. Law should protect virtue, and law should protect the wife, if she has kept her contract, and the nusband, if he has fulfilled his.—Col. Robert G. Ingersoll in North American Review for November.

Meadville Mention—Persons and Events.

To the Editor of the Religio Philosophical Journal Meadville, Penn., has a good spiritual element in spite of the fact that it is a center for theological discipline and a nursery of creeds. Hon. A. B. Richmond's influence is widely, felt, and as he was a pronounced skeptic and a professional magician, his conversion to Spiritualism excites surprise and inspires interest where before was indifference or open opposition. He is himself the most surprised of any, and the new light that has dawned upon his life has filled;

shine." Bro. A. Gasten, president of Cassadaga camp meeting association, exerts a healthful influence and does much in a modest way to help on the good cause, and in this he has the hearty co-operation of his good wife, and their home is a spiritual Eden to the weary

Brother F. H. Bemis, ex-mayor and ex-Unigood working basis for scientific and relig-strength and intellectual balance; his quiet devotion to the cause is a steady tonic to wavering natures. Brother and sister Wilkins are both members of the church, but outspoken Spiritualists who do not hesitate to express their faith and exemplify it in their well verified, with experiments under test conditions and most skilled and competent supervision, with the testimony of many thousand witnesses, skeptics as well as beTheir influence is widely felt among intelli

gent people in the church and out.

This, too, is the home of J. B. Boothe, formerly of the Hubbard Brothers, New York. He occasionally gives them a lecture, and being an old teacher of music, he is helpful in various ways. Mrs. Lillie, Jennie B. Hagan, Willard J. Hull and Walter Howell have given acceptable lectures and done much good in Meadville. I think this month is the first course of Sunday lectures they have un dertaken. Last Sunday was a dark, rainy the madness of this shameless traffic. No people is a helpful tonic to speakers, especially to sensitives. This society has exceptionally good material for a permanent growth, and the management endeavor to avoid fanatical adventurers whose influence disintegrates and deadens.

Here, too, is the home of C. W. Judd whose wife is sister to Mrs. E. L. Watson. In the long ago Mrs. Judd was an exceptionally good medium for a variety of phases, more satisfactory and convincing than the plat-form phases of the present time, especially to those acquainted with the medium and her history. In fact, the mediumship of 30 years ago, though less pretentious and lacking some striking phases of later developments, were quite as conclusive, and, when balanced against all objections, more satisfactory than the mixed and often doubtful exhibitions that astonish, bewilder, and perhaps repel the candid critic. Bro. Judd lives two and one-half miles out of the city, but comes to the meetings, when possible, in spite of rain and mud. I spent three pleasant days with them last week.

Being wired to attend a funeral at Conne-waugo, N. Y., Sunday, the 12th, the Meadville Society generously consented to let me go, and I suppose Bro! H. D. Barrett spoke in my place. He is a theological graduate, but since he avows himself a Spiritualist he has no call to fill a Unitarian pulpit. True to his convictions, he will not compromise for the sake of place and salary, and devotes

his talents to teaching. My visit to Connewaugo was to serve at the funeral of J. P. Allen, who, 25 years ago, was our neighbor at Clear Creek. The family are free thinkers, with leanings towards Spiritualism, and it had long been the request of the deceased that I should serve at his last rites, and his brother made dilligent effort to carry out his wish. This brought me within thirty miles of home, and I took advantage of the opportunity to surprise Mrs. Howe and Maude on Monday. I found them behaving nearly as well as if I had been watching them —so well that even "La Grippe" did not betray them with a malarial kiss.

I return to Meadville to speak Thursday evening, the 16th, and the following two LYMAN C. HOWE. Sundays of January.

# Woman's Department.

# OF INTEREST TO WOMEN.

SOCIAL AMENITIES.

In a recent informal talk to girls, Mrs. Alice Freeman Palmer, ex-president of Wellesley College, said that in her own college days, in common with other girls she shared the opinion that a college woman was a crestages. Several of them have been in existation distinct and separate from the rest of ence in the United States for generations, the world, and that her chief end was the establishment of her intellectuality. Enter-with food, shelter, clothing, and other necesestablishment of her intellectuality. Enter-taining such a view, she lost much happiness saries of existence, but it may be questioned and variety out of her early life. While there whether a single one has held together and and variety out of her early line. While whole may have been a necessity for such a position accomplished even this much without the support of a powerful religious sentiment. Their greatest difficulty is in holding their containing their accomplished even this much without the support of a powerful religious sentiment. higher education of women, there certainly is none now. A college woman must have, is none now. A college woman must have, besides her knowledge of Greek and Latin tions of the outside world. Loung people, and her very justifiable ambition to lead in although reared in communal societies, are eager to escape the dull, joyless life and get the communal societies. sympathy; in short, she must be in touch | into a field where there is room for individwith life. Cultivation is not to be confined to ual activity and ambition. There is nothing the mind. The personality is to be trained, to prevent any number of Socialists banding the mind. The personality is to be trained, strengthened and refined. The college education is merely a means to an end, and the end is sometimes better attained by those outside of college. With their knowledge of the classics girls must carry into the world quiet minds, calm manners, gentle voices, quick sympathy, and ready interest in all mankind. Every woman should be ambitious for large influence—not necessarily that of a president of a college nor the wife of a president of the United States, but a desire to be felt wherever she is placed. The old-time lady, graceful, tactful, gentle and unselfish, must be the resultant of the modern collegi-

THE ROMANCE OF A YOUNG WOMAN OF ROME Prof. Rodolpho Lanciani describes in The North American Review for January an interesting "find" in an old Roman tomb—the cof-fin of a young woman, whose history he is able to give in a most interesting way. He says:
"Who was this woman, whose sudden and the proportion of t "Who was this woman, whose sudden and and the priests secure a bait in the shape of unexpected appearance has created such a imitation gold and silver tinted paper (called sensation among us? When did she live? At Joss paper). This paper is imitation money, what age did she die? What was her condition in life? Did she have a happy existence, burned, the devils do not know it from genloving and loved? Was she handsome? Why was she buried with her doll? The careful examination of the tomb, described above, enables us to answer satisfactorily all these they are thus entrapped, the bottle is sealed questions—with certainty in some cases, with probability in others. Crepereia Tryphaena must have lived at the beginning of the priest has again impressed his import-the third century after Christ, under the emission ance to the welfare of the community and at pire of Septemius Severus of Caracalla, as the same time replenished his bank account. pire of Septemius Severus of Caracalla, as the same time replenished his bank account. shown by the form of the letters and by the style of the bas-relief engraved on the sarco-priest of this sect, is a curiosity. It has large phagus. She was not a noble woman by birth; halls and rooms filled with dust-covered and her Greek surname, Tryphaena, proves that sealed jars, in every one of which is confined she belonged to a family of freedmen—that a devil, captured in the above unique plantist to say, of former servants of the noble family of the Green servants are the noble family of the Green servants are the noble family of the Green servants are the noble family of the Green servants of the green servants of the green servants of the green servants of ily of the Crepersi. She was well proportioned, tall and erect. Professor Alessandro Ceccarelli, the distinguished surgeon, who at our request has kindly examined and rearranged the skeleton, states her age as seventeen or eighteen. We know nothing about her features, but we can at least state that she had a strong and fine set of teeth. There is no doubt that she was betroined to the young man Philetus, whose name is engraved on the stone of the second ring, and that the two happy and loving youths had exchanged the oath of faith and mutual devotion for life, as represented by the symbol of the two hands clasped together. The story of her sad death, and of the sudden grief which overtook her family on the very eve of a foyful

man takes the woman because she has money. hope for her own family. The only really bad In most cases it is bargain and sale of the nost cases it is pargain and sale of the uost degrading character. Of these proceedings the Times says: "They prostitute woman of the level of the pork or male market, and tamp upon her the indelible mark of the vulgarian. The prostitution of American womanhood to the glitter of foreign titles has become so disheroring to true woman. has become so dishonoring to true womannood that the home of every American girl should have the plainest warning against dertaken. Last Sunday was a dark, rainy the madness of this shameless traffic. No day, and therefore I was surprised to find the hall well filled on my arrival, and more coming in spite of the mud and drenching rain. The interest and cordial spirit of the people is a helpful tonic to speakers, esthe press, from the pulpit, indeed from every surrounding, that neither at home nor abroad is there any true nobility but that of merit, and that the accepted vocation of the American valgarian leads only to sorrow and

> Some eastern ladies have presented the Fanny Paddock Hospital at Tacoma with a new ambulance that cost five hundred dol-

The twenty-second annual convention of the National American Woman Suffrage Association, will be held at Washington, D. C., in the Church of Our Father, corner of 11th and L streets, February 18th, 19th, 20th and 21st. 1890.

Miss Annie Bigelow, a daughter of John Bigelow, has written some bright stories for Harper's Magazine. Miss Bessie Marbury has written some sparkling society comedicttas. Mrs. Charles Adams Coombs found a ready market for her novels, "A Game of Chance" and "As Common Mortals." She has an apartment at the Murray Hill Hotel and revels in the discussions which come up before the Nineteenth Century Club, of which she is a

Miss Ella Green, one of the most success ful drummers in the United States; she has been upon the road for eight years, traveling for a St. Louis paint house, and her familiar figure is known to every traveling man of the West. The house employs eighteen drummers, but Miss Green receives the highest salary paid to any of its agents. In fact, it is claimed that she receives the highest salary paid any drummer in a similar line of business of Philadelphia. She owns a hotel in Topeka, and has become financially independent through her remarkable ability in making sales

# Topolobampo Socialists.

The Socialistic colony at Topolobampo, Mexico, seems to be in a bad way. One C.C. Remley, who went from Kansas a year ago to join the society and get relief from the tyranny of capital, has made his way back and re-ports that the colony is composed of "old men and women who have become so embittered in their disappointment that they are hard to live with." They would leave if they could get away, but, "having put their money in the general fund they can get nothing back," and "are paid for work in time checks which cannot be cashed because the directors claim there are no funds." Remley says "the regular diet of the colonists consists of blackeyed beans and corn bread three times a day, as most of them are too poor to buy any meat." Most Socialistic societies have done better than this at least in their earlier young men and women against the attractions of the outside world. Young people, together and proceeding to practice their theory, but such societies have little chance to survive unless based on religious sentiments. -Chicago Tribune.

# Trapping Devils.

If a locality is wealthy, or has a few wealthy men in it, the priest generally makes out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred taels (about one hundred and thirty-three dellars. American money) to procure three dollars. American money) to procure safety. The money is raised by public subsciption and paid over to the priest in charge. Then the capture of the devils is the next

A bottle or jar is secured for each devil nine money—here again showing their low mentality—and they enter the bottle in which the Joss paper has been burned. When and carried away by the priest. Then the people feel grateful to their deliverer, and And were each and every jar filled with silver, I question if it would equal the sums paid for the capture of these imprisoned devils.—[From "The Taouist Religion," by Warren G. Benton, in the Popular Science Month ly for January.

# BOOK REVIEWS.

[All books noticed under this head, are for saelat, or can be ordered through the office of the Religio Phil osophical JCURNAL.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer; New York: J. S. Ogilvie, publisher. Price

\$1.00. This book is announced as a refutation to Robert Elismere. It is a rather commonplace story of a very religious young woman, the daughter of a wedding, is told plainly by the presence in hear coffin of the doll and of the myrtle wreath."

TO SORROW AND SHAME.

The Philadelphia Times addresses some pretty plain talk to American heiresses who contract marriages with foreign princes and nobles with the sole view of securing a position in foreign-society. The fact that it is money against a title deprives such unions of the sentiment which makes the true marriage honorable. The woman accepts a certain suitor because he has a title, and the wery religious young woman, the daughter of a Baptist minister, who goes to live with rich and fashionable relations in New York, after the death of her father. The heroine, Dorothy Roland, talks very glibly of the vicarious atonement, endless misery, original sin, predestination and kindred dogmas. The most of her friends are members of churches, and so are not worried over these doctrines; but one poor mother, a nurse in the family of Dorothy's uncle, had buried her baby and husband, and when the cheerful Dominie had consigned them to everlasting flames, she had renounced her belief in such ideas, but upon hearing Dorothy's explanation her views were immediately changed and she went back to her old ideas, although she found a

hope for her own family. The only really bad skeptic was the young physician, Dr. Elmor, but in time he was converted and married Dorothy. Once the devil tempted him with the question if he was changing his beliefs on account of his love for Dorothy? One singular thing in the book is, that after Dr. Elmor's death in a railway accident in France, Dorothy took passage for New York with her faithful colored nurse, Hepsey. During a terrible storm, the vessel was wrecked, and, after all had been taken off, there only remained Dorothy and the captain. He lashed her to a spar, and was then washed off himself and drowned. Though her body was fast becoming benumbed with wet and cold, a thou shalt be with me in paradise," seemed wafted from the skies. A smile of rapture illumined her face and her spirit had joined her beloved. Was this a spirit communication, else how did they know her last words and feelings.

BENEATH TWO FLAGS. By Maud B. Booth. New York: Funk & Wagnalls. 12mo, cloth, 288

pp. Price, \$1.00.

This is partly an explanation, and partly a vindication of the "Salvation Army." The author is the wife of Marshall Booth, who is the son of General William Booth, founder and leader of the whole Movement. As the Marshal and his wife have charge of the American work, and as she has been identified with the Army for eight years, she is presumably qualified to write intelligently on the subject. Whoever will take pains to read the book will find this presumption well founded. It bristles with interest, and is well calculated to dissipate popular error in regarding a religious movement which has undeniably reached and rescued many thousand people on whom the churches seemed to have no hold. The book contains twenty rate chapters and eight illustrations. The American mag and the Salvation Army flag are beautifully blended on the red cover, giving it a decidedly military appearance. One thing is plain—this Army actually exists. It has already grown into a large force, and doubtless has an important future. The fact that it gets out of the ruts and adopts novel methods, is no valid objection to the management. This connection aroused pp. Price, \$1.00. the ruts and adopts novel methods, is no valid obection to the movement. The opposition aroused by its campaigns may be an argument in its favor; for every real reform has to out its way through ignorance, prejudice, and sometimes cruel persecution.

The author claims that the movement is so obviously of God that mere toleration on the part of the religious world is not enough. She says: "Is it not time that the Salvation Army should receive from all Christians—ay, from all lovers of humanity —more than sufferance—more than mere absence of persecution? If this book results in breaking down the walls of prejudice and indifference with which so many have fortified themselves against the Salvation'Army in their own cities, its aim will have

FOOT-PRINTS OF CHRIST. By Rev. William M. Campbell. New York: Funk & Wagnalle. 12mo, 375 pp., cloth. Price, \$1.50.

The author of this book knows how to write good English. His style is a happy combination of vigor and simplicity. For subject matter he has chosen an inexhaustible theme. Beginning with the boyhood of Jesus, his characteristics, labors, lessons, methods, and the striking scenes that made up his busy life, are so depicted as to awaken fresh interest. The book contains sixty chapters, treating as many ance, admirable in spirit and style, excellent in moral tone and teaching.

# New Books Received.

Nurse Bevel's Mistake. By Florence Warden; Sylvia Arden. By Oswald Crawfurd. New York: Frank F. Lovell & Co. Price, each, 30 cents. The Pilgrim and the Shrine. By Edward Maitland. New York: John W. Lowell Company. Price, 30 cents.

# Magazines for January Received Late.

The English Illustrated Magazine. (New York.) Alfred Austin asks the question, Is Life Worth Living? in a poetic strain. The Straits Settlement describes the Malay peninsula in an instrutive manner. Competition and Co-operation among Women; Hoorn and Enkhuizen, and New Year's day in a Persian Village are good reading. Walter Besant contributes The Doll's House—and after.

Wide Awake. (Boston.) A beautiful poem of a Milanese legend opens this number. The true Revolutionary War tale of Peggy's Bullet is a pretty story. The Deck-Hand by Mrs. Fremont is in her usual pleasant style. The serials are varied and the illustrations, short poems and stories make a most enjoyable table of contents.

The Unitarian Reviews. (Boston.) A varied table of contents for January is furnished for the readers of this stable monthly as the following show: Critical Points in Continuity of Natural Phenomena; A Profession of Religion; The Term Agnostic, and Social Studies.

Young Woman's Migizine. (Brattleboro, Vt.). The contributors of this monthly are popular and they deal with most interesting subjects appropriate to the young. The department Called Home Life is instructive and entertaining.

The Unitarian, Ann Arbor, Mich. The Freethinkers' Magazine, Buffalo, N. Y., Phrenological Journal, New York.

Christian Metaphysician, Chicago. "540 40' or fight." See "War" Robertson's ad-

vertisement in this paper.

Vick's Floral Guide for 1890 is at hand and contains instructions on sowing and transplanting descriptions of flowers, vegetables, shrubs, small fruit, etc., with the market prices of seeds, bulbs, plants and every article required for the garden or conservatory. Send ten cents to James Vick, Rochester, N. Y., for a copy.

Sunshine and Moonlight, with also a flash of Comets, Meteors, and Shooting Stars, and a twinkle of Starlight is an interesting account of how the boys and girls had a holiday "outing" at home, by a Man of the Great Rock Island Route. The Chicago, Rock Island and Pacific Bailway respectfully dedicate this to the boys and girls of America.

# What is Scrofula

lating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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# SHE COULDN'T WAIT.

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to be home at dinner at five o'clock!" Dr. Pierce's Favorite Préscription and expect to feel well immediately. True, some do find marvelously speedy effects from its use, but chronic, or lingering, diseases, which have had possession of the system for years, cannot generally be cured in a day. Such maladies are generally slow in their inception, slow in their progress, and must be cured, if at all, by slow degrees and regular stages. Perseverance in the use of the vorite Prescription " fo distressing derangements with which so many females are afflicted. But the

That is the trouble with some people; in long standing, complicated and obthey have no time to wait for results. stinate cases. Do not expect speedy Some women will take a dose or so of relief and cure, but have a mind of your own, and when you have decided to seek a cure of your malady through the medium of this wonderful medicine, show a little will-power and tenacity of purpose, and you will, in due time, rejoice in the complete restoration of your health and strength. The "Favorite Prescription" is the

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chronic weaknesses, irregularities and their Cure, sent in plain, sealed envelope, on receipt of ten cents, in stamps. Address, World's Dispensary Meduse of this world-famed medicine must ICAL ASSOCIATION, No. 663 Main St., be persisted in for a considerable time Buffalo, N. Y.

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SOME CONTRIBUTORS: EDWARD BELLAMY, author of "Looking Backward."

REV. JOHN W. CHADWICK, author of "The Faith of Reason," "The Bible of To-day," etc. REV. W. S. CROWE, editor of the "Universalist Record."

CLINTON FURBISH, editor of "The Leader," (Chicago).

REV. HENRY FRANK, Independent Church, Jamestown, N. Y.

RABBI G. GOTTHEIL, of the Temple Emanu El, Fifth avenue, New York City. HELEN H. GARDENER, author of "Men, Women and Gods."

LAURENCE GRONLUND, author of "Cooperative Commonwealth."

J. K. Ingalls, author of "Social Wealth." REV. JOHN C. KIMBALL, Radical Uniterlan.

HARRY L. KOOPMAN. Librarian University of Vermont.

Dr. Daniel Deleon, late Professor of International Law, Columbia College. DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc.

MARIE LOUISE, Philosophical Anarchist. REV R. HEBER NEWTON, Episcopalian; author of "Right and Wrong Uses of the Bible." EDMUND MONTGOMERY author of many scientific treatises in German and in English.

HON. FRANK T. REID. Single-Taxer.

PROF. WILLIAM G. SUMNER. author of "What the Social Classes Owe to Each Other," and Professor of Political Economy in Yale College.

WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion." W. L. SHELDON. Lecturer of the Society for Ethical Culture of St. Louis.

SERGIUS G. SHEVITCH, editor or "The New York Volks Zeitung."

GEN. M. M. TRUMBULL, author of "Life of Thomas Jefferson." BENJ. R. TUCKER, editor of "Liberty," (Boston).

T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc. REV. J. M. WHITON, Ph. D., Congregationalist; author of a number of works.

JAMES H. WEST, author of "Uplifis of the Heart and Will," etc., and editor of the "New Ideal," (Boston). OTTO WETTSTEIN, Atheist and Materialist.

A. VAN DEUSEN. J. W. SULLIVAN. VICTOR YARBOS.

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# Mr. Dean on Organization.

A few weeks ago the Banner of Light published the best argument we have seen in opposition to organization. It was a lecture by Hon. Sidney Dean. Like everything from Mr. Dean it is, to say the least, frank, manly and of no uncertain sound. He gives about all that can be said on his side of the question, and if we succeed in answering his main argument we think we have answered all that has appeared on that side of the question. Mr. Dean takes the ground that the present age is one of dissolution-of iconoclasm, and that the forces are not apparent for constructive work. That the world has not arrived at the point where it can begin to winnow the chaff from the wheat-where it can husband the wheat and burn the tares. In this he is partly right. This is an age of disintegration, of the unbinding of fetters of the mind; the age of individualism. But it is also an age of re-construction, of advance, of association. The great business forces; the great enterprises for material welfare; the unification of capital in corporations; the general trend of self-interest in all departments of life to serve itself by serving others is the sign of the oncoming tidal wave of spirituality which is to give life, a higher motive for the enfranchisement of the race, and to bring about that fraternity sighed for through ages.

For a generation preceding the coming of Jesus, Rome was busy reducing to unity in one empire the scattered tribes of the world. Under Roman law were unified the broken fragments of humanity in the then known world. The arms of a Cæsar bore down all opposition. So pregnant was his mission in the thought of a Froude that he declared him to be the real John the Baptist preparing the way for him who was declared to be the "prince of peace." So, to day, the talented business men who control great enterprises are on the same lines-preparing the way for the spiritual advent of those divine forces which are to bring brotherhood, peace, joy and that equality which most people desire, but few truly appreciate. Spiritualism as a dissolving force has had its day. It has done a great, good work; a necessary work; a work without which no permanent unification could be had. If it does not advance to its next stage—the stage of spirituality, of soul-culture—its demonstrated facts will become no better than fictions. The materialenjoy the light of true spiritual illumination which is the real end of all this forty years' experience, the work will not have been accomplished which the good spirits had a right to expect when they opened the gates of the Beyond. Spiritism has dissolved the old; Spiritualism or spirituality must unify and hungering for this unity. The columns splendid temple on Boston's "Back Bay" is ance of a Mrs. Ross and swears it is the chub- not many minutes before he was in a sound We know Prof. James is admirably adapted

of the JOURNAL attest the truth of this statement. Were we permitted to unveil the confidences which private letters supply, we should startle the doubters and demonstrate that there are enough true and loyal souls now who accept the Journal's initial work to commence unification by organizing under the simple creed which it proposes as the bond of fellowship. Where is the objection to forming an organization to make this creed practical and effective? "Like seeks

like." None will join who are not in harmony with this basis. There need be no fear on that score. Believing that unity is desirable on the basis proposed; believing that the time has come for all who think as a majority of the Journal's constituency thinks to meet and organize, we shall continue the discussion in the hope of drawing out a full expression of views. We hope to find Mr. Dean with us ultimately in this advance move for the good, as we believe, of the race—on earth and beyond the vail.

## The Religious Census of 1890.

The Superintendent of Census, Hon. Rob ert P. Porter, has sent the Journal a circular letter in which he expresses the "desire and purpose to obtain the fullest and most accurate results possible in this department." He says further:

I need not enlarge upon the value of such results to any who are in any wise interested in Church work, and progress, and wish to know the numerical strength of the various religious denominations of the United the various religious denominations of the United States. The inquiry will be broad mough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census. In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to firmish the information desired. This information cashot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS. ON TRIAL.

THELVE WEEKS. ON TRIAL.

CHICAGO, ILL., Saturday, Januray 25, 1890.

Persons receiving copies of the Religio-Philosophical Journal, who have not subscribed, may know that their address has been supplied by a friend and that the paper is erous assistance as he mayrequire from officers (

> All this, on the face of things, seems very fair: and we doubt not Superintendent Porter supposes he has covered, in this program, all that is necessary to do credit to himself and his office; and to satisfy the religious mind of the most exacting. The misfortune in all this matter is that in this world we cannot always, trust human nature-especially religious human nature—to obtain the information desired. Competition exists in and among the churches no less than in and among the unwashed multitudes of sinners who belong to the "world"-if not to the other members of the historic trinity. We have had occasion, in previous decades, when the census was taken, to note the manipulation of the returns and have found that many fierce worldlings have sought shelter under the outstretched arms of the church once in ten years at least. Even Spiritualists on such occasions have contributed to swell the army of the elect. We fear that notwithstanding Superintendent Porter's precautions there will be a repetition of this same old farce; for farce it will be if the mode, as indicated

> the Journal to co-operate with him in obtaining "the fullest and most accurate results possible in this special department" we make the following suggestions:

Possibly Superintendent Porter's plan is the best he can devise for the churches; but his plan does not go far enough to accomplish other needed results. The world wants to know more about the religious or spiritual belief of the American people than it does about particular sects and denominations. As there have been during the last ten years great changes in the tone of the sermons from different pulpits, is there not some way of getting at the real sentiment of the people upon essential matters going to make up a belief outside of the question of church membership? We think there is. At least the experiment might be tried. We suggest, in order to obtain the above results, that Superintendent Porter instruct his census takers to ask the following questions:

1. Irrespective of your affiliations with any particular sect are you a believer in the existence of a Supreme Being?

2. Do you believe in the existence and immortality of the soul of man?

3. Do you believe in the possibility of the manifestation of spirits to mortals?

Questions 2 and 3 might be worded with more scientific and technical accuracy but

understood as formulated. These questions would cover the ground vital to all Spiritualists. Answers to these questions if candidly made would be of interest to the whole world. Superintendent Port- of the belief of one's senses? What can one er by placing this list of questions would do know of the physical phenomena of Spirituism of the age will triumph and the hope of | what his predecessors have always failed to | alism except that of which one's senses tell? immortality will cease to shelter the faith of | do. Such an act would be a credit to his ad- | Nothing! Will Brother Chase affirm that the ministration and secure justice to, at least, | senses are infallible? Hardly. One need the outer court with no desire to enter in and several millions of his fellow citizens now but go into any Spiritualist gathering to placed at a disadvantage by having no or- | quickly discover that Spiritualists themganization and none of the machinery of or- selves differ widely and irreconcilably as to ganic life whereby to manufacture the prod; the character of manifestations, though ob- dreams about me. He was always a great ucts asked for in Mr. Porter's circular. Spirit served by all alike with the same senses itualism is represented by large numbers in Those senses tell different stories to differevery protestant sect in America, but it has ent individuals and those individuals believe he was taking an hour of rest from work. no way of enumerating its own followers, and their senses and affirm that they know. A | Mother sat on the porch knitting, and father the new. Everywhere hearts are waiting only here and there a building. Mr. Ayer's John Wetherbee kisses something at a se- lit his pipe and sat down to smoke, but it was

the only fine structure in the world especially dedicated to the use of Spiritualists.

However desirous of being fair and accurate Dr. Carroll may be, and we presume he wishes to be just to alk parties, he is handicapped from the start in any effort he may make to get statistics of Spiritualists. Spiritualism being unorganized, its members not enrolled, with no one authorized to represent it, with no method of enumeration practicable, it is impossible that any results of value can be secured under the plan Mr. Porter has devised if, indeed, any statistics worthy of being considered are obtainable under any plan of work in the present condition of the Spiritualist Movement. Here again is a strong argument for organization. It needs no elaboration at our hands.

## Warren Chase on Organization.

On the sixth page the veteran lecturer and writer. Warren Chase, has a word on Organization. He is a type of a class having strong natures, intensified individualism, great love of liberty as they understand that word, impatient under the conventionalities of the world, with a sincere contempt for shams, and always and ever showing their roughest side out. They are never judicially minded, never quite able to fully comprehend the attitude of mind held by those differing with them; yet willing that everybody should follow his own bent of thought so long as they themselves are left unrestricted. With brusque exteriors and mental magazines stored full of bombs, shrapnel, dynamite and controversial thunder, these people have their mission in life; and beneath their intellectual and psychical armaments often conceal warm and loving hearts, re-enforced by the devotion and fortitude of martyrs. Heredity and environment have united to make them agitators, thoughtprovokers, targets for the world to practice on in its never-ending effort to become expert in hitting truth or error, as the case may be. A median line drawn between this class and the ultra-conservative, traditionloving, precedent-obeying class will probably mark the truly rational road to final peace and happiness. Mr. Chase recognizes "the efficiency and power of organic effort," but more than probable that one-half the avowed Spiritualists could not at first be united: we doubt if it would be desirable even if they could be welded quickly into a seemingly united body. It must be a matter of comparatively slow growth to be healthy, strong and permanent. Mr. Chase alleges that "Christian Spiritualists" believe in the Jewish God. In this we are quite sure he is wholly mistaken and affirms what his intellectual bias leads him to believe, rather than what he actually knows knows from the testimony of the only competent witnesses on this point, the so-called Christian Spiritualists themselves. With all due respect for Mr. Chase, we seriously question whether he was ever able to render himself sufficiently receptive to the thought of a Christian Spiritualist to fully grasp and comprehend the latter's beliefs—ever negative enough to catch the true reflection of the Christian Spiritualist's mind. Rev. Samuel Watson and Dr. Eugene Crowell are representative Christian Spiritualists, but both will deny Mr. Chase's allegation. We never knew or heard of a Christian Spiritualist who believed | ing my bedside it seemed to melt away and in the circular printed above, is carried out. In the Jewish God, or in the God of orthodox | disappear, in part sinking under the cot and As Superintendent Porter has requested theology. But we do not care to start a con- in part seemingly merging into the bedtroversy on the God question, having sturdily | clothes. But from that moment all pain left and steadily declined the use of the JOURNAL for that purpose these many years. That the Caucasian race is not ready to fraternize socially and politically with other races is no argument against the desirability and feasibility of a "universal brotherhood," or against the advisability of promoting fraternity with a necessarily limited field at the outset. We do not understand that fraternity of necessity implies that one must put himself upon a social, moral and intellectual level with all the world, or that one is obliged to remove the restrictions which guard the circle of his private life and associations. One may help one's fellow men to grow more prosperous, wiser and happier, and in this sense promote universal fraternity, without taking all the world or any part of it into one's family life, or one's social circle for that matter. "Millions of Spiritualists know," says Mr.

Chase, "by knowledge....through our senses ...that death is not the end of conscious individual existence." He suggests this as a basis of organization—suggests it after forty for organization, for fellowship, for fraterni- they were distant several miles in the county. Look at the Spiritualist movement toand the weakness of Mr. Chase's position is so apparent that it need not be elaborated. If one is to be critical let one inquire: What is this "knowledge," other than the product

by face of a materialized baby. Another visitor at the same show sees in the exhibit only the breast of a brazen-faced swindler, painted to resemble an infant's face. Whose senses tell the truth, those of John Wetherbee or those of the other man? which of the two "knows"? Of course we think Wetherbee's senses fooled him, but others will differ from us. Is this sort of "knowledge" calculated to bind souls together in a great and beneficent work for the world's uplifting in temporal and spiritual things? Scarcely. Let no one quote us as belittling the importance of the senses. We do nothing of the sort. We only desire (1) to show the fragile foundation of this sort of "knowledge" as a so father crawled back to his seat and pipe, basis of associative effort; and (2) to emphasize the importance of giving the senses fair | the third time awoke and declared he had play when engaged in this field—that they may work unhampered by hypnotic effects | de tallest one am Charley. Fo' de Lo'd I's or any of the clap-trap of cabinet devices or legerdemain.

# Cured by an Apparition.

The domestic economy of a well known family in this city requires the labor of a man who at the present time happens to be of the colored race. He is a good natured fellow, of mild disposition and snave demeanor, a native of southern Mississippi and about thirty years of age. He attends to the furnace, sweeps the walks, and does all the heavier work connected with household service and fills a niche of necessary importance in quite an acceptable manner. But one day last week he fell victim to a serious malady-was really very sick and obliged to take his bed. A physician was called who pronounced his case one of congestion of the liver and pleurisy, necessitating careful handling as he was in a critical condition. It was in the midst of a cold snap and his duties and obligations had to be distributed in equal proportions among all the members of the family. His services were greatly needed but grim disease was master of the situation and who would be so daring as to complain. Carefully was Charley nursed all day, and at night he seemed no better But little nourishment passed his lips and every bone and joint in his body was racked with pain. The gentleman of the house was the last to see him late in the evening, gave him what attention he could, and retired from Spiritualists on any articles of belief. It is the apartment closing the door firmly behind him.

At length the morning dawned, and with it Charley appeared 'smiling and well! What could have wrought so sudden a change for the better? for it was confidently expected that the sick man would be unserviceable for at least a week. Questioned by the lady of the house he said that he saw something white come into the room, and from that time his pain left him. An evening or two afterwards, on being questioned a little more closely he gave the following account of his experience: "It must have been about the hour of 12 that I was in the greatest agony. Every inch of my body was in pain and l had not been able to get a moment's rest. When Mr. — went out of the room, the last thing he did was to close the door tight and at about the hour I mentioned, on looking up I was surprised to see the door had been pushed wide open and at the entrance was a person standing dressed in white. could see no features, only the glowing whiteness of a form, and as I looked it came towards me with clasped hands and on reachme. I went to sleep and slept soundly till

morning, when I arose feeling well." tener to the recital.

"Not a particle. I have often heard people scared out of a year's growth should any was not at all alarmed."

"You say you saw the door wide open and you know that it was firmly closed at night?"

"Yes." "Did the door remain open?"

"I found it closed in the morning."

"Who do you think the white form was?" "I think it was of a sister of mine who died

many years ago; we were twins." Charley has been living in Chicago a good many years—came here when he was a boy. He had not seen his parents for twelve or fifteen years until four years ago. He knew they lived in Mississippi, if alive, but he had lost all trace of them. By a mere accident he

try. Meeting a colored man mounted on a "Yes, sah, be you his son?"

"I am." "Well, honey, now yo' jes' take dis yer mule an' go straight to him for he's been talkin' a heap 'bout you lately, and I'll walk

"I told him no, that I would hire a horse and he could keep his mule, which I did. But in the meantime, my father was having dreamer, and his dreams always came true. too. It was the noon time, and after dinner

sleep. Presently he woke up with a start, rose to his feet and said, 'O I feel so happy in here, rubbing his breast, and without saying why, he went to the door and gazed in the distance for a while, and then sat down to smoke again, and again fell asleep. A second time he jumped up with a start, and said, 'I've seen my son, sho', and I'm so happy,' and again he went to the door and peered into the distance. And then mother spoke up: 'Why, Jo, what am de matter wid yo'? Nebber did see sech a niggah, 'pears like yo' allers dreamin' o' suffin'. Go long, we'll nebber see poor Charley no mo'; he's done gone ded dese long years, I's afeard.' And and a third time he was sound asleep and seen his son coming. 'Two are wid him and sho' I seed him.' Hastening to the door, he outlined three travellers approaching. 'Don' I tell you so? Dar dey is, and my son am one ob 'em.' The stragglers approached, and sure enough the middle one mounted on the tallest horse was Charley, the long-lost son. I was the son, and mother told me the story of the dream."

The Journal is responsible neither for the apparition nor the dreums, and only for a faithful chronicle of the story as told. Whoever wishes to know further particulars will have to interview Charley.

## 1s this Modern Orthodoxy?

On January 15th, Rev. Lyman Abbott D. D., editor of the Christian Union, was duly installed as pastor of Plymouth Church in Brooklyn. A council of distinguished orthodox dignitaries assembled to take part in the solemn proceedings. Before this august body Dr. Abbott stated his theological beliefs. "My theology," declared Dr. Abbott, "has changed in the past and will change in the future, but if the past be an augury of the future, it will change only to make Christ more central. It is imperfect, and always will be." When Dr. Abbott had finished, the roll was called so as to give each clergyman an opportunity to question him. Not many had questions to ask, but those who had gave Dr. Abbott difficult theological nuts to crack. Rev. Dr. Alexander McKenzie of Cambridge, asked Abbott for his belief as to the trinity thereby involving a definition and explanation of what was meant by the word. Dr. Abbott said: "I think there is but one God, not three gods, and I don't use the word trinity. I believe in one divine spirit, who fills the universe with his omnipresence, and is revealed to us by his manifestation in the flesh and the dwelling of his spirit in us-But on the relation between the trinity, son and spirit, the question is so great and I am so small that I don't pretend to answer it." This answer was loudly applauded by the audience and Dr. Abbott was duly installed. Reverend H.S. Bliss was installed as his assistant notwithstanding his beliefs. In reply to a question by Dr. Armitage, Mr. Bliss admitted that he believed in purgatory; that is, that in the case of souls not yet fit for heaven, but still not entirely unworthy, a cleansing process went on beyond the grave. When cross-examined by Dr. Meredith he made the statement that a man could be a Christian and not take Christ as his model. By this he meant that a man whose life was Christlike, but who did not know of Christ, could be saved.

# Psychical Research.

Part XV. Proceedings of the (English) Society for Psychical Research is just to hand. It is a volume of 227 large pages and intensely interesting to the student from first "Were you frightened when you saw the to last. In President Sidgwick's address one form coming toward you?" inquired the lis- | may discern an honest desire to deal with psychical matters in a wholly unprejudiced way. He evidently realizes that his society talk of such things and thought I should be is in a bewildering field; and with his co-laborers he is quite likely to move more slowsuch experience ever happen to me; but I ly and cautiously than seems necessary to a Spiritualist who has previously traveled the road over which these researchers are carefully picking their way; but one would be hypercritical were one to find fault with this caution or to contrast it with the celerity with which these momentous and complex questions have been settled by some excellent people. The Psychical Society is not only going over the ground, but is doing permanent work as it travels—work which will, it is to be hoped, make it easier for all who follow. Among the valuable papers in Part XV. in addition to that of Prof. Crookes now in course of publication in these colamns, may be mentioned that of F. W. H. Mylearned one day that his progenitors were re- ers on "Recognised Apparitions Occurring years' experience in Spiritualism! Now, noth- siding near Aberdeen in the Southern part | more than a year after Death." "Experiments ing is more clearly established than that this lof that State and he started off to make them I in Hypnotic Lucidity or Clairvoyance," by "knowledge" affords all too narrow a basis a visit. He reached the place but found that Prof. Richet, "Duplex Personality," by T. Barkworth, "Experiments in thought Transference" by Prof. and Mrs. Sidgwick and Mr. for popular use they are likely to be better day, or any day during its forty years' life, mule carrying a grist to mill be inquired if Smith. "Dr. Jules Janet on Hysteria and he knew So-and-So, giving his father's name: Double Personality," by Mr. Myers. The volume is worthy of careful study. We note that the price in England is 75 cents. This would make it at least \$1.00 in this country—thanks to the tariff. We are not authorized to so announce, but we presume copies may be obhome and tote dis yer gris' along on my back. ! tained from Mr. Richard Hodgson, Secretary He sent me wid dis co'n to git it groun' yo' of American Branch, 5 Boylston Place, Bos-

> On the 14th, the American Society disbanded according to previous arrangement, and Mr. Hodgson will continue his invaluable work in this country under the auspices of the British Society and as the Secretary of the American Branch. This Branch will be in charge of vice-Presidents Prof. S. P. Langley of the Smithsonian Institute, Dr. H. P. Bowditch and Prof. Wm. James of Boston.

to the work and from what we hear we believe the other two to be equally good. The annual fee for members and associates will remain at \$3, and the American Branch will share all the benefits of the English Society except the one privilege of voting at its meetings; and this privilege would no doubt be granted to any member who would take the trouble to go to London to exercise it. Now that the driftwood has been cleared away and there is a good prospect of headway being made we hope our readers will cordially aid Mr. Hodgson both by fees and donations. The work is one requiring a generous supply of money as well as active personal co-operation.

# Mr. Sturgis Perplexed.

On another page we republish from the Boston Globe some experiences gathered by Mr. Hodgson and reported at a public meeting of the A. S. P/R. Referring to these accounts Mr. C. E. Sturgis of Haverhill, Mass., inquires: "Is not Spiritualism the same thing, or cannot it be explained in that way? How do we know that instead of departed friends communicating with us it is not something else which science has not yet fathomed?"

Space forbids any extended reply here and now. Mr. Sturgis should study the subject for himself; had he done so with care he would not now be in a quandary. The ability of a spirit still enfleshed to impress a fellow-mortal at a distance has long been known to Spiritualists; indeed, was known before the advent of modern Spiritualism; and to the Spiritualist is strong corroborative evidence of his main affirmation. The ideas of time, space and dimension are so arbitrarily fixed in the mind of Mr. Sturgis and the class he stands for, and he is so prone to judge of psychical manifestations from the standpoint of his experience with the physical world and its familiar forces, and their modes of expression, that he gets bewildered when he touches the boundary of the psychical realm. Mr. Sturgis should remember that time and space are only relative terms.

The spirit with the aid of forces not understood or recognized by physical science is constantly communing with other spirits, and this whether the spirit be incarnate or discarnate. Psychical researchers are daily proving this as to incarnate spirits and are rapidly being forced on to the Spiritualist's ground as to the leading doctrine of Spirit-

That a large percentage of what passes current as the work of discarnate spirits can be fully accounted for without going beyond the psychical powers of mortal life, is true; and this will grow more plain to Spiritualists as time goes on and researchers grow more experienced and have fuller data from which to make their generalizations. But there remains a good percentage of phenomena only to be accounted for upon the hypothesis of continued existence and personality of the spirit after death of the mortal bedy. We cannot new stop to illustrate by examples. Mr. Sturgis will find them on every hand if he only seeks. He need not go beyond the limits of Haverhill.

# Physical Culture and Correct Dress.

Mr. Edmund Russell, who has recently returned from a three years' lecturing tour in Europe, and who has lately given a series of lectures in New York City, with great success, will make his first appearance in Chicago, at Recital Hall (Auditorium), Tuesday, January 28, at 2 P. M., under the auspices of the Physical Culture and Correct Dress Association, subject: Artistic Dress; Study of Individuality; Draperies; Ornaments and Jewels; Perfect Figure; Correct Breathing; When not to wear Black; How to Dress a Stout Woman; Color and the Complexion; Expression in Dress. Admission 50 cents.

# Cigarettes Must Go.

The municipal authorities of Frankfort Ky., have declared that cigarettes must go; in other words, the council passed an ordinance on the 2nd inst. absolutely prohibiting their sale in that city, and as there was only one dissenting voice, it is more than likely that the mayor will give his approval and it will become a law. Mr. Morgan, one of the councilmen who took the most active stand for the suppression of the sale, gave to a reporter many cogent reasons for his movement, but acknowledged that he had been somewhat influenced by a selfish motive. "I have," he said, "a son who smokes cigarettes, and I believe the practice is injuring him." - There has been for some time a growing sentiment throughout the country that cigarette smoking is injurious, and particularly so to young people. A French physician made an examination some time ago of thirty-eight boys from 9 to 15 years of age who used tobacco. In twenty-two there was a marked disturbance of the circulation of the blood, with palpitation of the heart, and in thirteen of these the pulse was intermittent. In eight, analysis of the blood showed a decrease in the red globules; twelve suffered from nose bleed; ten had insomnia and nightmare: four had dicerated mouths, and one contracted consumption. Eleven of these boys were induced to quit using tobacco and in six months they were restored to health. Were an equal number of American boys to be examined, the same symptoms would doubtless be manifest. The smoking of cigarettes and their manufacture was an importation into the United States from Cuba during the insurrectionary movement in that

island twenty years ago, which sent thou sands of Cuban refugees to New York and Philadelphia. Prior to that time nothing was known of the cigarette in this country, but since then the manufacture has increased to immense proportions and the smoking habit has become wide-spread. But it does not agree with young America. It makes him sick, and dull, and stupid. We never think of looking to Kentucky for reforms, but we shall have to score one for her now seeing that one of her cities takes the lead in a crusade against cigarette smoking.

Dr. J. K. Bailey has been speaking, since our last report of his work, at various places in the State of New York, but expects to return soon to the western field again. His address is P. O. box 123, Scranton, Pa.

F. N. Foster, whose alleged spirit photography the Journan conclusively exposed as a fraud some time ago, is once more in Chicago. Another fool crop having ripened since his previous work he has now returned to harvest it.

"How far did the Lost Spirits fall?" is a question propounded in *The Bizarre*, a monthly magazine of history, folk-lore, mathematics, mysticism, etc., published at Manchester, N. H.; and a correspondent who has some where seen the conundrum figured down fine, says they fell just exactly "1,832,308,363 miles and 1,120 yards." This beats the "fall of man" all to pieces.

While Dom Pedro, the now exiled Emperor of Brazil, was travelling in Europe a year or two ago, reports came that he was lying dangerously ill in Italy. Not a great while since he told one of his faithful attendants that while he was balancing, as it appeared, between life and death, he had a dream that impressed him greatly, and no doubt contributed to his recovery. "An old man came to me," said the Emperor, "and in a most earnest manner informed me that before I lost my life I should lose my crown." Dom Pedro's life was spared but he no longer wears a crown.

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I. C. RUSSELL, U.S. Geol. Survey, "Highest Peaks."

WM. M. GROSVENOR, "Gold and Silver as Money."

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# Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

## For the Religio Philosophical Journal. A REVELATION.

REGINALD OWEN.

Down in the Knaresboro valley where Nid rolls along by the cedars, Slowly and sadly along, and reflects the dark frown of the castle, Where Mother Shipton foretold of the marvellous things of the future.—
Sadly I wandered alone in the calm of a fine autumn gloaming.

Pensive and sad was my soul, like the stream in its ominous silence Gloomily flowing away from the glory and warmth of my manhood. Listless, I leaned on the rail of the foot bridge that spanned the deep river.

Vacantly gazing below on the water as dark as the Day had departed at last, and the valley lay quiet in slumber. Dreaming a dream that I felt like the breath of past ages upon me. Suddenly, as from the deep, came a light like the glare of a beacon; Brighter and brighter it grew like a camera picture

Was it a picture I saw, indistinctly, or was I but Yes, it grew plainer and clearer, a scene that I love Ardenham village, where dwelt my devoted and béautiful Amy! There was the snug little cottage, encircled by clustering beeches, There was her window, wide open, and there was my dearest beloved! Pallid and wan was her face, and her eyes were be-

seeching and eager,— Yearning for something afar, which her soul was impatient to grapple. Wondering, doubting, and fearing, I gazed on the wonderful picture, Feeling an ominous dread that my beautiful darling was dving! Oh! would the sun rise? Should I never again see my darling?

Oh! what a grief filled my spirit, an anguish that lashed me to madness! Terrible, terrible night! for my soul seemed in hades for ages! Off at the first peep of day for the Ardenham cottage I started Never a moment delayed till I saw the bright vane of the steeple.

There was the old village church with the parsonage nestling beside it,

There was the school house—and there, (was I wak-

ing or was I but dreaming?) There was the snug little cottage, encircled by clustering beeches. There was her window, wide open, and there was my dearest beloved! Pallid and wan was her face, and her eyes were beseeching and eager,-Yearning for something afar, which her soul was

"Amy, dear Amy!" she saw me: her eyes brightened up like the sunshine;
Joyful, and wild with delight, I soon clasped the dear maid to my bosom. God had restored her to life, from the brink of the grave He had brought her; Infinite mercy and love! let me ever be humble and

impatient to grapple.

Down in the depths of my grief, in the gloomy despair of my spirit,

Came a reflection from Him in the heart of the Knaresboro valley!

# OUR SPIRITUALIST CONTEMPORARIES.

The Two Worlds: "Goldsmith had studied Aphysic in his youth; and a poor woman, hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite and was reduced to a most melancholy condition. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they would hear from him in an. hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a pillbox, with the following label: 'These must be used as necessities require. Be patient, and of good heart. He sont his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to drugs and potions."

Light of London is responsible for the folowing anecdote concerning Madame Bernhardt: · Madame Sarah Bernhardt is a firm believer in the marvellous and, as yet, unexplainable. She has reated that when at New York, on her first American tour, she woke up one night, after a terrible dream, in which she had seen her son Maurice bitten by two mad dogs. The vision made such an impression on her mind that early next morning she telegraphed to Maurice, and received the reply that he had been bitten by two dogs, but that the wounds in his arm were not serious. Moreover, the dogs were not rabid, but had been immediately killed. Madame Bernhardt could, she affirms, mention numerous other circumstances in her life which it would be impossible to put down to mere chance or coinci-

Golden Gate: "Quibbling about Names" is the subject of an editorial in the number of Jan. 4 which starts out as follows: "We never could quite understand the sense or logic of Materialists denying the existence of the Supreme Intelligence in the universe, which the Christian world calls God, while at the same time they must admit that there is design n nature, in the adaptation of elements to ends, and surely there can be no design without intelligence. They must also admit that there is a mysterious principle operating through matter which is superior to nature, and above and beyond all human comprehension. Now, what matters it what name we give to this principle, whether we call it Jehovah, God, Law or Nature? And what particular harm is there, or just grounds for dissension, if some are disposed to reverence that Awful Mystery we call God, more than others, or attribute to it larger powers or more direct interest in the affairs of men than others are disposed to admit?"

Carrier Dove: A writer in a December number, commenting upon an article communicated by a Romish priest to a San Francisco daily on the "Barriers to Faith," says: Under this caption a Catholic priest attempts to explain why non-Catholics are not Catholics. He cited prejudice as one of the prevailing and apparently insuperable obstacles in the conversion of non-Catholics, and dwelt at length on the evil significance of bigotry, narrow-mindedness and intolerance in the history of modern Europe. He called attention to the bitter antagonism to all Catholic aspirants for political preferment in this country, and the occasional violence of the press, as showing too plainly traces of the same spirit which dishonored the later history of European nations. Judging this question from a standpoint of American liberty, we find the true reason why all men are not Catholics, to be, because some are Jews, some Freethinkers, some Spiritualists, and others Protestants of various denominations, and the same are not in Spain under a Catholic inqui sition, but happen to live in an age and country where Popery has to respect their respective rights. The right to be anything, or anybody, but a Roman Catholic, is something the Catholic priesthood can are a holy order of men, who have an exclusive right to minister in holy things, unfits them for the ordinary duties of citizenship in a land where all men are born free and live equal, both in mind

More Light is a small Spiritualist paper that reaches us from Greytown, Wairarapa, New Zealand. The editor gives the following testimony: "I knew a man named George Hopkirk, who about the year 1825, carried the post-letters to and from Earls- personal murders if in his power to prevent it. The

town and Melrose, daily, and who, on one of his journeys homewards, when passing a place called Redpath Rigg, saw a woman walking on the road before him, whose appearance struck him with some surprise. 'If my daughter Margaret had not been in America,' said he to himself, 'I would have said that was her.' He quickened his pace so as to get up to her and see who she was; and even as he came nearer the resemblance to his daughter became the closer. 'He had got within a few yards of her, when she disappeared around a quick turn of the road, and when he followed instantly, lo and behold! she was gone, and had left no trace. Astounded beyond measure, he hurried home, and after telling his wife what he had seen, and expressing his conviction that something bad must have happened to Margaret, he took down the family Bible and wrote on one of the blank leaves the day and date of the apparition; and when the next news reached them from America, a month or more afterwards, it was to the effect that their daughter had died at, or about, the very hour when what must have been her 'wraith' appeared.'

Alcyotre of Springfield, Mass., commencing with January, will have two issues, monthly, on the 1st and 15th. The December number contains a most amusing review by John Curtis, of an article in a previous number entitled, "Sensuous Proof," written by John Wetherbee, in which he defends a lot of mediums proved over and over again to be frauds of the first water. He speaks of Mrs. Ross, for example, as a "good lady, honest, and no taint of fraud in her manifestations," and goes on to give an account\_of two materialized babies he saw in her arms. He says: "The children on the occasion of which I am speaking constituted a very interesting feature, one or two of them being babies in adult arms. They were kissed and handled by me, and they were living flesh and blood." To this Mr. Curtis answers: "This statement of Mr. Wetherbeer as to what he did is strictly correct to and present the writer are as to what he did is strictly correct to and per only the writer. was present at the time referred to, and not only saw but heard the osculations. But what of the baby! It will scarcely be credited that this medium had the audacity, well knowing the credu-lity of her adherents, to stand in her dark cabinet and present by the aid of an old night-zown thrown over her arms, her bare maternal bosom as the face and head of a materialized baby, nature having endowed her in this direction in almost mammoth proportions. Not only Mr. Wetherbee, but scores of other phenomena hunters followed his example, month after month, until the secret came out, when there were no more spirit babies in the Ross cab-inet, and that lady forth with relegated her bosom to nature's proper sphere, thus exploding one of the most ingenious frauds ever perpetrated.

## From Montreal.

In the Editor of the Religio-Philosophical Journal: Last Sunday afternoon saw one of the largest and best gatherings that we have had since the introduction of Spiritualism into Montreal. The hall was well filled with an earnest and enthusiastic audience. Our medium, Mr. G. W. Walrond, on taking the platform complained of being physically unwell and asked for the sympathy of those present. The oration of the guide was eloquent. Many who were present said they had never heard anything better. The lecture consisted of a general review of the past year, showing what progress had been made in Spiritualism and how, step by step, the orthodox church was adopting a broader and more liberal teaching, due to the influence of Spiritualism, and remarked cause would make an advance which would surprise even the most sanguine. He paid high tribute to men like Paine, Bruno, Gallileo and Socrates, who he said were benefactors of mankind. His remarks throughout were impressive. The glow of satisfaction and pleasure at the close of the address clearly indicated that the audience had enjoyed a treat. Mr. Walrond, through his guides, lectured in the morning on Psychometry. The Sunday evening circle is regularly attended, at which results of a surprising character are often manifested. The entrance of the new year sees our little society in a very flourishing condition. We have doubled our membership; this is due largely to the indefatigable energy of our medium and a tew others. We look upon the RELIGIO-PHILOSOPHICAL JOURNAL as an important factor in helping the spread of the cause, and no doubt you see an increasing demand for it. We admire, too, the independent stand you have taken from time to time concerning mediums.

## C. TURNBULL Cor. Sec. Religic-Philosophical Society.

# Psychic Healing.

To the Editor of the Religio-Philosophical Journal. Among the hundreds of patients treated by the controls of Mrs. Laura Curts in St. Louis and surrounding towns, the following cases are given that the Journal readers may know that mind bealing is a reality:

Mrs. Flora Anderson, the wife of Col. Anderson, president, of the public school library of St. Louis, was cured in eight treatments of eczema on the hands, after being treated by Dr. Mudd, one of the best physicians in St. Louis. Also, Miss Ida Winkelmeyer, the daughter of one of the largest brewers of St. Louis, was cured of hay fever after having suffered with it eight years, being obliged to go away every July and remain until November. Mr. George Hanse of St. Louis, had his left limb broken just below the knee, in a railroad accident, and was

taken to the Missouri Pacific Hospital for treatment. The doctors, after nailing the limb together with two shingle nails, failed to get the bone to knit. His leg was very much swollen and all signs of blood poisoning had set in when he came to Mrs. Curts for treatment. Mr. Hanse had become very much discouraged at the treatment he received from the doctors, but after ten treatments he was able to throw aside his crutches and walk with one cane, and in twenty-four treatments he was able to resume work. Mr. Isaac Epstein, of New York City came to St. Louis for treatment. He had a very severe case of catarrh which had af-fected his hearing and eyesight. He received nine personal treatments and at the end of four months he was cured.

Miss Emma Berkley, also of St. Louis, had a rose cancer on her face which was positively cured in five treatments. Miss Lillie Hasse was cured of cancer of the stomach after Dr. Mudd had given her up to die in a month's time. She is now well and sound.

Mrs. Curts has located in Chicago and may be addressed or consulted at her residence, 119 Lincoln street. She will visit patients in the city and suburbs.

W. J.

# Organized Union.

To the Editor of the Religio-Philosophical Journal. The many able and earnest responses to your call for opinions on the subject of organized and united action among Spiritualists, prompts me to say a few words, although having completed my work in the cause and summed it up in my forty years on the spiritual rostrum, at the age of 77 I have retired to close out a busy life in quiet. I see there is quite a variety of opinions and mine may vary from all in some respects and agree with most in some. I can realize the efficiency and power of organic effort where, as in our cause, there are millions in it, and even more than in the Catholic Church which shows its power of organic action in trying to ruin our liberal system of religious progress.

The question with me is how to effect a union among Spiritualists where there is as great a diversity of opinion as there is among christian sects in which there is no possibility of union. I do not think it would be possible to unite even one-half of us on any articles of belief, as belief is involuntary and subject to constant change-in some quite frequent and others slowly, but in all some change is frequent, and there are now as wide differences as in the churches. Many of your correspondents think | part in the exercises. Mr. Higbee's admirable adwe could unite if a belief in the "Fatherhood of God | dress was well received, and had we space should and brotherhood of man" were adopted, but the be glad to reproduce in full, but must content ourquestion would at once arise. "Fatherhood of what God?" and Christian Spiritualists would present the Jewish and Christian God of the Bible whose fatherhood over his chosen people worked so disastrousy, and that over Christians has worked no better. He is said to have but one "only begotten son" and bence could not be called the Father of all the race. The son, who is by many believed to be a God, would be a brother and not a father if the churches are right in claiming a Fatherhood in Jehovah. A greater obstacle is that no earthly father would allow his children to slay each other in wars and

starvation of millions when a few revel in ruinous luxury, show a want of fatherhood in any God over us, and how can we believe in it? The sun worshippers came nearer to it as he (the sun) is the giver of life, light and heat, giving us out bread—leading by light out of temptation and has always a halo of glory around him; but all of this does not make a fatherhood which I can believe in. The "brotherhood of many" grown carelly remote from "brotherhood of man" seems equally remote from any reliable basis. The black and white races are no more brotherly in our southern states since slavery was abolished than before, and they are brothers nowhere: neither are the Chinese and Anglo-Saxon races, nor likely ever to be; besides, there is very little brotherhood between the rich and the poor in which the few oppress the many, and religlously, no brotherhood between Christian sects, and never can be between the Catholics and Protestants, between the Calvinists and Methodists, the Mormons and Unitarians, or the Spiritualists with any of them, and I see no brotherhood to believe in.

It may be said this declaration is merely prospective—as what we should work for, but that could not be called a belief in its existence as the language implies; but with these obstacles I would not be without a basis for organic union. Millions of Spiritualists know by knowledge obtained in our normal condition, through our senses and accepted by our reason, that death is not the end of conscious individual existence, and with equal evidence we know that our friends, with suitable natural conditions, can communicate with us after they pass to the next state of existence and as completely identify themselves as do our friends at a distance in this life.

This is a basis of knowledge and not a change-able belief in involuntary action. We might add to this a duty to unite in an effort to so live as to deal honestly, conscientiously and charitably, and to try to suppress all forms of strife, poverty and disease, and the better fit ourselves for a higher and happier condition of existence in the next life. These might be increased or diminished to suit a majority, and yet we need not enter the arena where so many hundreds of societies, each with a proclaimed belief, stand in endless antagonism to each other. Belief is a lack of knowledge which is of course ignorance on the subject believed. Let us enter a new field of knowledge on spiritual subjects. Cobden, Ill., Christmas, 1889. WARREN CHASE.

# Is She Magnetic?

To the Editor of the Religio Philosophical Journal. I have just read an article in your paper concerning Lena Loeb, the magnetic miss of seventeen, of German parentage, etc. Lena Loeb formerly lived in Denver. She is a Jewess by birth, is nearer twenty five years of age than seventeen, and is a very muscular woman for one of her size. About three years ago I was approached by a relative of hers with a proposition to put her upon the platform as a speculation. In company with another gentleman I called upon her to witness one of her private exhibitions with a view of testing her powers. After an investigation, lasting something over two hours, we became thoroughly satisfied of the following facts: That she had by vigorous training, extending over years, cultivated a muscle equal, if not superior, to that possessed by ordinary men; that she dex-terously took unfair advantage of the unfavorable positions occupied by men on the stage in the display of her so-called power; that she had a number of male accomplices who abetted her in the performance of some of her astounding (?) performances. Two of her tricks were readily duplicated in such matters. The only exhibition given by her having any semblance of being phenomenal was her attempt at mind-reading. In the performance of this feat, alone, I gave her credit for some power above ordinary people. At the close of the meeting I told her frankly that I thought all her other performances were tricks unworthy of an honest woman, and advised her to abandon them all except mind-reading; that I believed she had some power in that direction which if carefully and honestly

cultivated, might lead to good results. I have never seen her since, but the facts are as I have given them. I have no deelre to do the girl any injury or to interfere with her business, but you and I are after cold facts in these days and can ill afford to waste time upon demagogues, charlatans, hypolerites or impostors: so I give you my careful and well weighed conclusions on Lena Loeb, simply as a friend to the cause in which we are both interested. I have no desire to have my name mentioned in this connection and unless an absolute necessity should demand, I should most seriously object to the

## Mrs. Jane M. Prentiss, Pioneer and Spiritualist, late of Sturgis. Mich.

publication of this letter.

In June, 1831, Jane Mary Clark came from her native town, Sheffield, Massachusetts, among the famed Berkshire hills, to visit her brother in La Grange county, Indiana. She was soon secured to teach the first school in the new county at Lexing-On December 25, 1832, in her twenty-fourth year, she married William S. Prentiss, and they settled in their pioneer log cabin on the farm on Brushy Prairie in the same county. For almost a half century that was their happy home, where children grew up, where orphans were taken into the family, and where many friends found heartwarmth and hospitality. The young wife, in pioneer ays, as in her later years, was spirited, courageous, full of vivacity and humor, her firm will softened by kindness. Indians slept on the cabin floor, in her husband's absence, and she could rest in peace behind the curtained corner of the room. Their little flock of a dozen sheep she once drove into the cabin at night and the hungry wolves howled outside and pawed under the door which the strong bar made fast, while the ready ax stood in the corner and she was safe and fearless with no neighbors within five The strong husband was seldom absent. When he was with her doubtless she felt safer still; but no trembling hand met his strong clasp, no white lips met his loving welcome when he came home. She was the nurse of the sick, the life and light of a wide circle of friends. For all the childworld she had sunshine and help; she was the dear and wise mother and the joyous playmate. Her life was a gleam of sunshine, only hidden for a brief hour that it may shine with celestial splendor in the heavenly home. For almost forty years she and her husband were Spiritualists, finding great help and cheer in their faith and knowledge. In her last days she had no severe pain but the weariness of a worn yet healthy body, which led her to murmur, "How long, O Lord, how long?" Her mind was as clear and peaceful as ever. She seemed to draw very near to the other world and had, for several weeks, pleasant visions, and saw waiting friends around whose voices she could hear, and with whom she held cheerful conversation. Thus came the transition—light and peace, but no fear. On Monday morning, January 6, the house of her daughter, Mrs. Peck, was crowded, and beautiful music and a fitly appreciative discourse by her friend, G. B. Stebbins, filled the hour. Three children, seven grandchildren and four great-grandchildren attended the services at the house. Her grandsons and nephews were pall bearers, and the body was taken to the family burial place on the hillside behind the old farmhouse.

# In Memoriam.

Mr. W. S. Pettit of Creston, Iowa, formerly of Alliance, Ohio, passed to the higher life December 27. Mr. D. W. Higbee delivered the funeral address at Mr. Pettit's request. Both being Spiritualists, they had often discussed the knowledge of the future life which both possessed. Mrs. Higbee sang "The Beautiful Home Over There" and other choice selections, assisted by a quartet. Mr. Higbee recited "Rest in Peace," and Lizzie Doten's beautiful poem, "The Rainbow Bridge." The Odd Fellows' lodge. of which order Mr. Pettit was a member, also took selves with a brief extract. Mr. Highee said "He was as familiar with the fact of death as any other natural process; he anticipated and prepared for it by a life tending constantly to a development of the spiritual and moral side. He was deeply learned in all the literature of religion and philosopby, and in adopting the science and philosophy of Spiritualism was able to compare its teachings and effect with all other forms of religion. Its central truths were ever present in his thoughts and con-tributed much to the formation of his high char-acter and the sunshine of his life. He knew months ago that he was nearing the end of earth. In the

wars, postilence, famine, and the oppression and high development of a spiritual nature he had knowledge from the other side, that soon the tie which bound him to a physical existence would be sundered. He welcomed the summons with joy. He felt that his earth; work was done and longed for the higher opportunities of the progressive future. He knew that there all errors could be amended and every fault condoned by labor and noble endea-vor—that the law he knew here was universal. In the last few weeks I have frequently talked with him and he always spoke of his transition as near; frequently when he would feel improved in health and we would rally him upon his condition and undertake to encourage him to believe he would recover, he always smilingly replied that his time was near, that he had finished his work on earth and that only a few days more remained for him of sickness. He regretted the temporary separation from his family, but recognized its necessity, and he regret was tempered by expected joy at meeting those gone before. Those who are left deeply regret the parting, but their regret is tempered with the thought that longer life for him on earth could only be under heavy physical burdens, and soon their unselfish love and interest in him will erase the heaviest traces of sorrow, while the hope of a tender message from him will cheer the passing days. I was called to his bedside in his last days here and requested by him to read a poem indicating his faith, as his last authorized expression of sentiment to his friends. I am here to fulfill that duty and to add my humble tribute to his worth. He wished that all might know, that in the approaching hours of dissolution, the faith which had been the study and delight of the faith which had been the study and delight of his manhood years was his solace and comfort to the last, and that never for a moment did he har-bor a doubt or feel a fear of the correctness, the completeness and sufficiency of the divine philos-ophy of Spiritualism. They journey, which to the multitude is into a misty region of doubt, despair and horrors, was to him a pleasant thoroughfare, and through its open partals there shone on his transfigured face the golden light of an eternal day.

# Unity a Good Thing.

To the Editor of the Religio-Philosophical Journal I wish to offer a few words on the question

unity and organization. Great good would certainly be the result of organization based on the "Fatherhood of God and the brotherhood of man." practically carry out the plan there should be certain qualifications for membership and these should be simply character and motive, or an endeavor to practically live out what the significance of the word "brotherhood" means, with a view of elevating the brotherhood to a higher and nobler manhood by culture and growth, each member endeavoring to eliminate from himself all external and internal impurities, physical and spiritual. As we advance in culture and growth we become precepts and examples for others on a lower plane, and as the leaven works its way out into the body politicit will increase and grow and have an influence in the family, in society and in government. Such a unity or order, when it arrives to maturity, will have a controlling influence on all vital questions of practical life, and this is true religion. All doctors of medi-cine, doctors of law, and doctors of divinity could then be dispensed with and a practical common brotherhood of man under a common Fatherhood of God would be established on earth. All who have made advancement enough in spiritual philosophy to merit the name of Spiritualists, know the necessity of living pure and correct lives and doing all the good they can in assisting others to better conditions and to create heavenly conditions within them-selves. That is the only heaven we can enjoy—the mence the good work. DUTTON MADDKN. Schuylkill, Chester Co., Pa.

# How Elvie Saved the Baby.

To the Editor of the Religio Philosophical Journal. Conspicuous among the twenty-five lovely present which I received from appreciative and loving friends at the recent holiday season, is a copy of the beautiful poem by Mrs. Emma Rood Tuttle, the cherished life companion of brother Hudson Tuttle, kindly sent me by the fair author, entitled, "How Elvie Saved the Baby," a story of the Cone-maugh flood of 1889. The poem is published in a unique style, in tablet form, 614 by 7 inches, on heavy card paper, beautifully printed, with exquisitely illustrated cover, and tastily fastened with a narrow white ribbon, making altogether "a thing of beauty." The poem is a versified embodiment of one of the thrilling incidents of the great Johnstown flood of May 31, last. It seems that Dr. Alexander Wilder furnished Mrs. Tuttle with an account of the occurrence as told by the little heroine herself, Elvie C. Duncan, aged thirteen; and this narrative of Elvie has been made into a charming poem by Mrs. Tuttle. It has been pronounced by critics as wonderful in the art with which it infuses the simde, childish story with the spirit of poesy. Mrs. Tuttle says that she has tried to preserve the simplicity and self-forgetfulness which was so charmingly apparent in the child's narrative. The merits of Emma Tuttle as a poetess are so well known to the readers of the JOURNAL-that she needs no introduction or eulogy at my hand. The poem is sold for 50 cents, postage free, and can be obtained from the author at Berlin Heights, Obio.
San Francisco, Cal. Wm. EMMETTE COLEMAN.

# Santord M. Green's Book on Crime.

In the JOURNAL of the 28th of last month, under the heading of "New books received," I noticed that the Hon. Sanford M. Green is the author of a new book named "Crime--its nature, causes, treatcelleut one and I doubt not that it is properly can be drilled in less than a minute. treated by the author, whom I well knew nearly half a century ago when he was a prominent lawyerand Circuit Judge living at Pontiac in Michigan. The subject on which he has written is not yet understood and probably will not be until we approach the millennium or a wiser and better age. How far punishment has a tendency to decrease crime is a great question, and how the criminal should be treated so as to effect the best results, is another The most pitiable being who walks on earth is the criminal, not only when in prison but when he his fellow beings. Then the mark of Cain is on ton for many years. She outlived all her relatives. him, the finger of scorn is pointed at him, and the curse of God and man follow him. I eighty-two miles of splendid new streets have s think Spiritualists, who have done much in reform measures, should put their shoulders to the wheel and endeavor to bring around a needed improve-ment in our treatment of criminals. W. C. H. Sodus, N. Y.

# The Walls Opened.

To the Editor of the Religio Philosophical Journal. Allow me to state an interesting experience of clairvoyance. A few years ago I made up my mind to go to Europe, to see my mother. This was on Saturday, and I went on Tuesday. My mother was gifted with what is called the second sight. A few days before I reached Europe, she awoke for three consecutive nights by a noise as if the furniture was cracking. On the third night she had the sensation as if the wall of the room was opened, and there a short distance from her she saw a ship, heard the rushing of the waves, and perceived me standing on the deck of the vessel. It flashed upon her mind that one of her sons was coming. She waked the girl, and put her to work at once to get everything ready for my reception. I arrived two days afterwards, and the old lady was waiting for me, and told me the whole story, after the greeting, in he presence of the girl. Pleasantville, N. Y.

# Justly Indignant.

The editor of the RELIGIO-PHILOSOPHICAL JOUR-NAL is justly indignant at the attempt of some of ploy of the Romanists. No one who reads the columns of that well edited paper will believe it. -[Peabody (Mass.) Reporter.

Mary R. Duffies writes: The Journal is the only Spiritualistic paper I ever saw that cared for, and the only one I am not ashamed to lend my intelligent orthodox friends. The atheistical character of some of the so-called spiritual papers would forever exclude them from Christian homes. Whether Spiritualism is true or not, there is no comfort or help in atheism; it is never elevating, but degrading. That your idea of unity will some-time be realized is something to be hoped for. My best wishes for your success.

T.J. Preston Writes: Please accept mine and Mrs. P's congratulations in your victory over fraud in the Wells case. Go shead and hit them again: you are doing well.

E. Quast of Odessa, Mo., writes: I admire your pluck in handling so-called materializing mediums, especially of the Wells stripe. Let truth prevail no matter who gets hurt. I will not deny the possibility of materialization, but I can't believe in it under the present status of our knowledge of the phenomena. I believe, however, that the time may come when the law will be discovered through which these phenomena appear. I will make this proposition: If a spirit, or I will call it an intelligence, can materialize itself from another sphere of life into our earth sphere, by any known or un-known law, then I hold that through that same law an earth spirit or, as you would call it, a spirit incarnate, here, can materialize itself in the other or so-called spirit sphere. That is my proposition.

J. W. Hopkins writes: The step you have taken in favor of Organization is one which will do more to elevate the cause of Spiritualism than anything else at the present. We are all religious beings and need some place dedicated to work and worship, for there are many hungry souls thirsting after truth throughout this great land and we are tired of the pomp and estentation of sectarianism. We want a religion that will teach and show to the world that God is one of love, and a religion that will bear inspection from every point of view, and that will not put a premium on ignorance and big-etry, for ignorance is the mother of crime. For fir-teen years I was an investigator of spirit return, but many times denounced it as false, but for over a year I and my wife have been converted and in our home we have had many demonstrations of such a nature as to convince any one.

Mrs. A. E. King writes: There is so much in your worthy paper that meets my own views and those of my guides (for I am a medium and some-times go upon, the public platform), I must say I feel thankful to you for the step you have taken and may the angel world aid you to still carry on the work and so sift the wheat from the chaff. When Spiritualists cease to patronize fraud and deception and ignore mediums who practice their deceit for the sake of dress or a five dollar note, then our religion will be respected, and a foundation will be laid whose builder and maker is truth. It makes no difference who does the work of clearing away this rubbish, but the question is, who will do it? If our true mediums and speakers will only stand up like men and women and express themselves as they honestly feel from their hearts, another stone will be laid in the foundation; but I often ask myself, "how long, O Lord, how long?"

## Notes and Extracts on Miscellaneous Subjects.

Land boomers in Oregon are called "razxoopers." Statistics show that Ohio has 3k000 more boys

han girls. The number of churches burned last year in the United States was 182. Italy has 4,800,000 trees, which produce 1,260,000,

000 lemons per aunum. Bishop Mallalien says Ohio has one-tenth of all the Methodists in the world. The British and Foreign Bible Society prints the

Bible in 300 different tongues. The American Bank Note Company prints twenty thousand million postage stamps per year.

According to the propaganda in Rome, there are

The newspapers of Italy are raising subscriptions to erect a monument to Columbus on American soil A Mexican giant seven feet and six inches in height is employed as a special officer at Scranton,

John Horn of Orville, Ohio, is six feet four inches high, weighs 335 pounds, and is twenty-two years.

At present prices it is estimated that the ivory collected by Emin Pasha would be worth a million sterling.

The largest pleasure ground in America is Fairmount Park, Philadelphia, which contains 3,740 A house of rest for women missionaries has been

opened by the wife of Bishop Newman at Round Lake, N. Y.

On taking boiled eggs from the kettle, chip the shells on the ends to let the steam out and prevent their cooking more. Only 26,668 squirrels were killed in San Luis,

Obispo county, last month, for which the county paid a bounty of \$1,066.72.

An exchange chronicles the fact that Mrs. Sophia Bennington of Xenia, Ohio, aged forty, has given birth to her twenty-fifth child.

There is a young giantess six feet eight inches high, said absolutely to be only twelve years old, on exhibition in London. She is a Don Cossack.

The most extensive park is Deer Park, in the envirous of Copenhagen, Denmark. The inclosure contains 4,200 acres, and is divided by a small river. Man's life means tender twenty, teachable thirty, fiery forty, fortunate fifty, serious sixty, sacred seventy, aching eighty, shortening breath, death.-

The Rev. Jo Cook.

The introduction of electric lighting in mines, it is believed, will result in its being possible to more effectively guard against the caving in of the walls and ceilings of the mines.

Electricity has been put to drilling drills. One is ment and prevention," published at Philadelphia by J. P. Lippincott & Company. The subject is an expense on the warship Maine, building at the Brooklyn navy yard. A 34 inch hole in a 34 inch plate

A petrified moccasin was unearthed at Pendleton, Oregon, Monday, by some laborers who were dig-ging for the foundation of a bank building. It will be sent to the Smithsonian Institute.

There is a Mission grapevine at Carpenteria, Cal. which has a girth of six feet at the base, branches out in every direction for a hundred feet, and this year produced four tons of fruit.

Miss Caroline Hillegas, who died at Charleston, S ., last week, was one hundred and fifteen years old. leaves it to go forth into the world and mingle with | She was a teacher in the public schools of Charles-The 3,000 new blocks erected in Rome, and the eighty-two miles of splendid new streets, have so changed the capital of Italy that it is scarcely to be recognized by those who visited it twenty years

> During 1889 slightly over a hundred million dol-lars worth of gold has been dug from the earth on the four continents; the largest quantity came from Australia, California and South Africa. A frica is

> Grace King wears the daintiest of silk stockings and black satin slippers, made for her by a French shoemaker in New Orleans, and she likes to wear long trained, perfectly plain black silk gowns that fit like a glove.

Audacity, thick-hidedness, cheek, never helped a man yet in public. Modesty of bearing, courtesy of manner, coupled with ideas worth accepting, are of inestimable value to men who stand before their fellows.

During a somnambulistic fit a farm hand near Easton hitched up a team and plowed a field and then went back to bed again. Farmers of the vicinity are looking for more farm hands affected in the same way.

Margaret Sangster, who edits Harper's Bazar, usually dresses in black, with a bit of fine white lace at her throat or wrists, and her snow white hair in smooth folds about her head. She gives always an expression of extreme daintiness and care.

Three Franciscan nuns at Dachau, near Munich, have been sentenced to imprisonment for short terms for practicing upon the hysterical credulity of a girl pupil and deceiving her by various illusions of pretended supernatural character.

The highest monolith is the obelisk at Karnak, gypt. Karnak is on the east side of the Nile, near Luxor, and occupies part of the site of ancient Thebes. Its whole length is 122 feet, its weight 400 tons. Its height, without pedestal, is 180 feet ten inches.

A strange scandal is busying the clerical world in Hungary. In the Bishop of Grau's Palace the body of a young woman was laid out in state in a nun's garments. The Primate was informed that the young woman was not entitled to the sacred garments, and the Bishop was taken to task. The young woman was the Bishop's housekeeper, a beautiful Jewess. For the Religio-Philosophical Journal. CONDOLENCE.

FRANK LAWSON.

Do you grieve at the loss of you darling-Mournfully bowing your head In the darkness of deep desolation, When they cruelly call him dead?

But though they have sealed his eyelids, His spirit's vision so bright, May, this very moment, he watching To guide you to Truth's grand light.

Ob! if this is his boly mission To lead you life's dangers through, Grieve not at the loss of your loved one, Rejoice at his saving you.

Yes; it surely is sad, fend mother, That he lies no more on your breast, That vainly you long for caresses From the hands forever at rest.

-652 Lorne Ave., London, Canada. For the Religic-Philosophical Journal.

TRUE RELIGION.

A pure belief in the one God, Supreme; Devotion to His will, whatever betide. To love mankind with justice and with truth,-This the creed which will reach the pearl gate side. -Callie Bonney Marble.

A plant having wonderful magnetic properties has been discovered in the forests of India. The hand which breaks a leaf from it immediately receives a smart shock. At a distance of twenty feet a magnetic needle is affected by it, and it will be quite deranged if brought near. The energy of this singular influence varies with the hours of the day. All-powerful about two o'clock in the afternoon, it is absolutely annulled during the night. At times of storm its intensity augments to striking proportions. None of the magnetic ores are found near it, showing that the electric force belongs exclusively

According to an official report just issued of the 39,478 people whose marriages were registered in husetts last year 693 were men and 21 wm en who had reached their fiftieth year; 19 1 n and five women were over seventy-five years of age, and 7 men and 2 women were over eighty. The total number of males under twenty years of age was 368, and of females 3,218. Two females were twelve 2 were thirteen, 12 were fourteen and 51 were fifteen years of age. One male was fifteen, and there were none under that age.

"How do you do?" That's English and Americar.
"How do you carry yourself?" That's French. "How
do you stand?" That's Italian. "How do you find yourself?" That's German. "How do you fare?" is Dutch. "How can you?" That's Swedieb. "How do you perspire?" That's Egyptian. "How is your stomach? Have you eaten your rice?" That's Chinese. "How do you have yourself?" That Polisb. "How do you live on?" That Russiar. "May thy shadow never be less." That's Persian. "How is your body?" That's Turkisb. And all the above

mean the same.—St. Louis Republic. On the morning of the 23rd of October a toy balloon was found on the estate of Klein Albrechtan, near Rosenberg, in West Prussis. Attached to it was a picture of the Eiffel tower and a stamped and addressed postcard, requesting the finder, in French, to add a statement of the time and place of finding, and to post it as addressed. The balloon had been story of the Eiffel tower, on the 22nd of October.

Prince Louis Napoleon, son of Prince Napoleon and younger brother of Prince Victor, has received a commission as a major in the Russian army. The Prince, who is twenty-five years of age, was until a few days ago an officer in the Italian reserve at

A fossil forest has been discovered near Franent, in Scotland. Forty or fifty fossil tree trunks have been already laid bare, and the full dimensions of the forest are as yet unknown. One of the trunks is about three feet in diameter, and they are for the most part of freestone.

A Danbury woman narrowly escaped being buried alive. All her friends and relatives had assembled at the announcement of her death and the arrangements for the funeral were well advanced when signs of life appeared and she recovered from a trance that had closely resembled death.

The great Bonagza mines of Nevada are less noted than Dr. Bull's Cough Syrup.

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Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come." Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

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Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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# PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-Vance.

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For the Heligio-Philosophical Journal NIGHT WINDS OF WINTER.

M. S. CUMMINGS.

The winds of night are still,

And hushed their doleful wail, The dawn along the eastern hill Breaks still and cold and pale. All night I heard them cry Across the fields of snow; At morn they sought the vale With voices hushed and low.

Like the wild winds of night— As restless and unblest— My spirit roams the earth, And knows not peace nor rest, Because on every band, Out-spread are wreck and blight, And natures, cold and harsh. As are these winds of night.

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was so ill from bronchitis that we had almost given up hope of her recovery Our family physician, askilful man and of large experience, pronfunced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few closes she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."-C. O. Lepper, Druggist, Fort Wayne, Ind.

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Men's Wool Lined Buckle Arctic, first quality, **\$2** Same, second quality, sizes 6 to 18.................... 1 00

3 Boys' Wool Lined Buckle Arctics, F and W widths, first quality, sizes 1 to 5.......................... 1 05 4 Same, second quality...... 86 5 Ladies' Woo Lined Buckle Arctic, first quality,

sizes 21/2 to 8, M, F and W widths...... 1 00 6 Same, second quality...... 87 7 Misses' Wool Lined Buckle Arctic, first quality,

sizes 11 to 2, F and W widths...... 80 9 Children's Wool Lined Buckle Arctic, first qual-, ity, sizes 6 to 101/2, F and W widths...... 60

17 Men's Light Fashionable Fleece Lined Buckle Arctic. A Dress shoe, sizes 6 to 11, M and F widths, first quality only...... 1 25 18 Ladies', same as above, sizes 21/2 to 8, M and F

20 Ladies' High Button Fleece Lined Gaiters, first quality, sizes 21/2 to 8, M, F and W widths.... 1 55 21 Misses' High Button Fleece Lined Gaiter, first quality, sizes 11 to 2, F and W widths, also

made in springheel ...... 1 80

! 30 The "Bedford," Gentlemen's Light Wood Lined Self Acting Alaska. Pointed or Medium Toe, 81 Ladies' "Helene" Light Fleece Lined Croquet Alaska, sizes 21/2 to 8, M, F and W widths.... 80 82 Misses' same as above, sizes 11 to 2, F and W widths ..... 70 84 Ladies' Imitation Sanuals, first quality, Net

Lined, sizes 21/2 to 8, F and W winths...... 39 35 Same, second quality..... 30 86 Misseb' Imitation Sandals, Net Lined, first quality, sizes 11 to 2. F and W widths ...... 30 87 Same, second quality.....

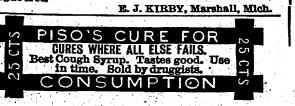
38 Children's Imitation Sandals, Net Lined first quality, sizes 6 to 101/2, F and W widths..... 27 39 Ladies' Croquet Sandals, Extra Light Weight, for dress wear, first quality, sizes 21/2 to 8, F

and W widths...... 39 We can furnish Misses' and Children's Croquet Sandals in heel or spring heel at same prices as Misses' and

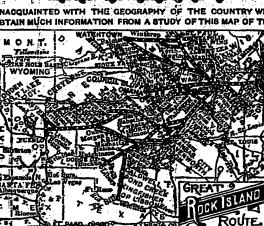
22 Children's, same as above, sizes 7 to 101/2..... 1 18 | Children's Imitation Sandais. FAVORITE CO-OPERATIVE ASSOCIATION.

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Light of Egypt

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IN TWO PARTS.

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of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for the work by

To the spiritual investigator this book is indispensible. To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of

To all these persons "The Light of Egypt" is the most inportant work of the present century.

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"A work of remarkable ability and interest."—Dr J.R. "A remarkably concise, clear, and forcibly interesting work.......It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times. "It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension......of any cultivated scholarly reader."—The Chicago Daily Inter-

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

Ju This book is respectfully commended to the American Theosophical society."—St. Louis Republic. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production......The philosophy of the book is perhaps, as profound as any yet attempted, and so far reaching in the control of the book is a perhaps. perhaps, as profound as any yet attempted, and so her reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune.

"This work, the result of years of research and study will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser,

"It is an Occult work but not a Theosophical one..... It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal. "The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the "Wisdom Beligion" reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theose-

hy."-Kansas Herald. "The work makes a very good counterfold to Theosophie publications."—The Theosophist, (India). 4 "What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Bia-vatsky school."—San Francisco Chronicle,

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is: what she says: We deeply regret that other matters of pressing moment

We deeply regret that other matters of pressing moments have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Reuway, of London, entitled "The Light of Egypt." We had boped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive ylews of planetary cosmogony. but also furnishes a good cormirable treatise, one which supplies not only fine suggestives views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact and reason to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in elencations that his malice could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no onen disclaimer on our part to assure the gifted author of open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insuit, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient to atone for the intended minry to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to

"The Light of Egypt" in the following terms: "We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting and throws much needed light upon subjects of vital importance. It is not written like many these research of creating explosive in the sophical works for the purpose of exciting curiouty in the ignorant, but interest appeals to the highest in man and constantly in the constant ignorant, but instead appeals to the highest in man and centainly is uplifting and exalting throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections....... In our next we will follow 'The Light of Egypt''still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

Beautifully printed and illustrated on paper manufac for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00. No extra charge for postage. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-

CAL PUBLISHING HOUSE, Chicago.

Continued from First Page.) No. 4. Mr. Home's fingers on edge of No. 5. Mr. Home's fingers on support not

touching the drum. No. 6. Mr. Home's fingers touching the membrane. On Acoking at this I remarked that this curve might have been produced by pressure of the fingers. The message was

"Hands off table."

No. 7. Mr. Home's hands on the table, no one else touching it. No. 8. Mr. Home's hand held over the parchment, fingers pointing downwards

No. 9. The same as No. 8.

No. 10. Mr. Home's fingers touching; stand not touching the drum or parchment. After taking these tracings the phonautograph was removed, and we sat down quietly in the positions shown on diagram. The room was sufficiently lighted by means of two spirit lamps with soda flames placed on the top of the gaselier.

After a few minutes the wooden wand moved a little on the table, gently sliding along. It then raised itself up at one end and than fell down again. Next it lifted up sideways and then turned half over. It continued moving about in this manner for several minutes. Mr. Home said he saw a hand over the lath moving it about. No one else saw the hand.

The flowers in the bouquet were moved and rustled about several times.

A message was then given, the answers be ing sometimes given by raps on the table and sometimes by the wand rising up and striking the table three times in rapid succession:

"A prayer." Mr. Home took the accordion in the usual manner and we then were favored with the most beautiful piece of music I ever heard. It was very solemn and was executed perfectly; the "fingering" of the notes was finer than anything I could imagine. During this piece, which lasted for about 10 minutes, we heard a man's rich voice accompanying it in, one corner of the room, and a bird whistling and chirping.

Mr. Home then held his hand over the bouquet and shook it (his hand) with a rapid quivering movement.

I asked if the pencil would be taken and a word written on the paper before our eyes. The pencil was moved and lifted up two or three times, but it fell down again. The lath moved up to the pencil and seemed trying to help it, but it was of no use.

A message was given:
"It is impossible for matter to pass through matter; but we will show you what we can

We waited in silence. Presently Mrs. Wm. C. said she saw a luminous appearance over the bouquet. Mr. Wr. C. said he saw the same, and Mr. Home said he saw a hand mov-

A piece of ornamental grass about 15 inches long here moved out of the bouquet, and was seen to slowly disappear in front at the position (8) on the plan, as if it were passing | ported by the Boston Globe: through the table.

and Mr. Home, holding the piece of grass. It brought it up to her shoulder, tapped it audible to all, and then took the grass down on to the floor, where the hand disappeared.

piece of grass, which were as I have de-It was then told us that the grass had been passed through the division in the table. On measuring the diameter of this division I found it to be barely 1/8th inch, and the piece of grass was far too thick to enable me to force it through without injuring it. Yet smoothly and did not show the least signs of

The message was then given by notes on the accordion:

"God bless you. Good night." A parting tune was then played on the accordion, and the seance then broke up at

(VII.) Sunday, July 30th, 1871. Sitting at had been rescued 20 Mornington road. Mr. D. D. Home, Mr. by the coachman. Wm. C., Mrs. Wm. C., Mrs. H., Mr. Wr. C., Mrs. Wr. C., Mrs. I., Miss A. C., Mr. H. C., Mr. T. and at 11 p. m., Lord A., were present. Seance was in the dining-room round the di-

room was fluminated by two spirit lamps.

The first experiment tried was the alteraration of the weight of the board by means of the improved apparatus, by which the movements are registered on smoked glass. In order to meet Mr. 6.'s objection the short end of the board was firmly supported on a foot (a) in such a manner that no amount

of pressure of the hands at (b) produced any myself before Mr. Home entered the room.

I took Mr. Home's two hands and placed them myself in the proper position on the board, the tips of his fingers being (at B) just half way from the extremity to the fulcrum. Mrs.Wm. C., who was sitting next to Mr. Home, hands the whole time, and I also watched him whilst the plate of glass was moving. Six plates were tried and good results obtained. The experiments were not tried directly one clock going, saying that he felt an influence on the instrument or that he saw a spirit standing near. On one or two occasions loud raps were heard on the board, and the signal to set the clock going was given at my request by three raps. The board sometimes swayed sideways as well as vertically.

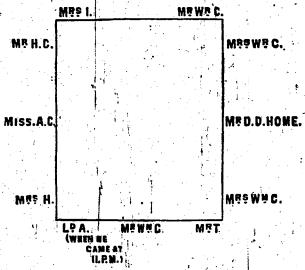
During the progress of one of these experiments the chair in which I had been sitting, which was standing near the apparatus, was seen to move up close to the table. The register of the index showed a maxi-

mum pull of 2 lb. The apparatus was removed, and we took our seats round the table in the following positions: [For cut see next column.]

Mr. Home had hold of one end.

The accordion was held by Mr. Home in the usual position under the table. Whilst with dust and the house gave every evidence it played Mrs. I looked beneath and saw it of having been deserted for years. The docplaying. Mr. Home removed his hand alto- | tor went to the mantel and found the pregether from it, and held both hands above scription which he had placed there the night and always will contain 900,000,000 of inhabthe table. During this Mrs. I said she saw a luminous hand playing the accordion. . The gas was now turned out, and three spirit-lamps were lighted.

moved across a sheet of paper, leaving a mark with the pencil.



The lath moved some inches. The accordion, which had been left by Mr. Home under the table, now began to play and move above without anyone touching it. It ened at his outcry, awoke and asked him the dropped on to my foot, then dragged itself the cause of it. With much agitation he told

Mr. Home then took it in his hand, where it played, and delivered the following message by chords in the usual way:

"Our joy and thankfulness to have been allowed to make our presence manifest. We letter, giving the particulars of the affair thank you for your patience and we thank just as he had seen them in his vision.

GOD for His love."

The father died not long after from the in-

Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and conviction of danger to his father during life contracting and heard it playing a melody! Mr. Home then let go of the accordion, which went behind his back and there continued to play; his feet being visible and father and son is said to have been unusually also his two hands, which were in front of

Mr. Home then walked to the open space in the room between Mrs. I.'s chair and the sideboard and stood there quite apright and quiet. He then said, "I'm rising, I'm rising"; when we all saw him rise from the ground slowly to a height of about six inches, remain | ing to her home she ascertained that in there for about 10 seconds, and then slowly descend. From my position I could not see his feet, but I distinctly saw his head, projected against the opposite wall, rise up, and Mr. Wr. C., who was sitting near where Mr. Home was, said that his feet were in the air., There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth, continuous glide upwards.

[Concluded next week.]

# Psychical Experiences.

At the final meeting of the American Society for Psychical Research the secretary. Mr Richard Hodgson, read a paper in which were embodied a number of cases of general interest, among them the following are re-

The letter first related to Mrs. G., residing Immediately after it had disappeared near Boston, and who was said to be one of through the table Mrs. Wm. C. saw a hand those women who always feel that some one appear from beneath the table, between her is coming just before they hear the bell

Mrs. G. went to Europe and left at home a against her two or three times with a noise | canary bird. While abroad she dreamed a cat had caught and eaten it, and that her husband had purchased a new one for which Only Mrs. Wm. C. and Mr. Home saw the he paid \$5. Upon her arrival home she found hand; but we all saw the movements of the her dream verified in every particular even to the price of the new bird, and identified the cat which was a strange one, of a peculiar color, and which she saw going by the back window. Her mother told her the cat had not been seen before or since the day she

ate the canarv. Dr. W., a Chicago physician, a refined and strong-minded man, was riding on a horseit passed through the chink very quietly and | car, when he suddenly felt that something terrible was about to happen to his wife and son. He tried to fight the feeling off, but to no purpose and jumping from the car ran "Has anything happened to Carrie and Georgie?" He then learned that his wife and son had just had a narrow escape from being run away with while out riding, but had been rescued from a perilous situation

A gentleman living in Bridgeport, Conn. took a trip to England, and one night while in a bed in his stateroom on the ocean sud denly saw a vision of his wife at the door of the stateroom. She saw her husband's room-During the former part of the evening the mate in the upper berth and hesitated, but gas was lighted; during the latter part the finally entered, kissed her husband, caressed him for a moment and disappeared. As she vanished he started up and found his room-mate gazing down at him from the upper berth in astonishment. The roommate asked the husband what he meant by having a lady visithim in that manner, when it transpired that both had seen the vision with the iden-

tical details. When the husband arrived at his home the wife told him that upon the very date of his strange experience she dreamed of walking over the ocean to a steamer, where she visited him and kissed him and caressed him as seen in his dream, was said by her hus-

band to be perfect. Dr. Z. was awakened at night by a man who wished him to attend a patient at a certain house in the town where he resided. The doctor's wife begged him not to go, sayand by the side of the apparatus, watched his | ing she knew it was a plot of some kind, as no one lived in the house to which he had sumption. He saw that the case was hopeless, but asked the man if he could make some simple cough mixture and temporarily relieve her suffering, and being assured that it would be made at once the doctor wrote out a prescription to be filled in the morning, and placing it on the mantel in the sick room left the house, promising to call again in the morning.

The next day the doctor visited the house and after vainly ringing the bell for some time, and finding a gardener at work about the premises, informed him of his object and his inability to get into the house. The gardener told him the house had not been occupied for over two years, and was entirely des-Raps occurred in different parts of the titute of furnishings of every description. table when I placed my hands there. Raps | As the doctor refused to believe him the gardener unlocked the door. Everything was will reserve for the throne of God and th found as the gardener had stated. The house | court of heaven, half of the balance streets, was entirely empty, everything was covered | and the remainder divided by 4,096, the cubi-

before.

Loud raps were heard, and the planchette | and deep conviction that something was wrong at home and that her husband desired her presence. So mervous did she become that in spite of the critical condition of the daughter who had accompanied her, by direction of her physician, the mother hurried home and on meeting her husband learned that her son had been dangerously ill, but was getting better.

The above described case was considered remarkable from the fact that the mother's conviction of trouble at home was so intense as to cause her to leave a sick daughter in a

strange land. Bishop Lee of Canada moved into a new house and in the dark he fell down stairs, receiving serious injuries. He had a son in one of the Western States. At the very hour the accident happened the son was asleep in bed. He suddenly saw his father fall down stairs, and uttering a cry. jumped to save his father, and found himself in his night dress upon the floor. Striking a light he looked at his watch and found it to be the very hour at which he afterward ascertained his father away, playing all the time, and went to Mrs. her, when she proceeded to make light of his I. It got on to her knees. vision and begged of him to keep quiet and go to bed again. But he could sleep no more that night, and was thoroughly convinced that something serious had happened to his father. Within a day or two he received a

> juries received in his fall. . The son says that he often had a similar

strong.

A young lady on her way to her home in the country, suddenly felt convinced that her house was on fire, and when the train stopped: rushed into the depot, left there a large parcel which she had been carrying and which impeded her movements. Hastenlighting the gas, a short time before, her father had accidentally set fire to a fancy hanging basket suspended over the gas brack et, and that the fire had been extinguished after having burned the curtains and woodwork about the windows.

An army officer during the civil war was charged with the removal of some ice from a vessel at City Point, Va. He stood near a tugboat, which was about to depart up the river, and was suddenly seized with an impulse to jump aboard. A friend who was with him urged him to remain, as his duty really called upon him to do, but the impulse was so strong to board the tug that he suddenly left his friend and jumped aboard the tug, narrowly escaping falling overboard, and being dragged aboard by some of the deck who seized him as he was falling Scarcely was he aboard the tug when a terri- of September next. Rumors have been deble explosion took place on the spot where he had been standing on the shore, blowing his friend to atoms. It was never known what caused the explosion.

# The Modern Church.

To the Editor of the Religio-Philosophical Journal.

Under this caption the Rev. A. N. Alcott presented to the readers of last week's Jour-NAL the finest paper on the new movement which I have yet seen. No one could write such an article without first having deep insight into the present condition of the religious thought of the world. He himself must have passed through a rich and varied experience to have attained, in such a broad and comprehensive form, the full spirit and need of the hour. It is manly, robust and clean-cut in every sentence, and gives the true meaning, as I understand it, of the JOURNAL'S grand effort for something higher. It is a fitting supplement to the article, "The Religion of Humanity and Church of the Spirit." It emphasizes your thought and home, crying out as he entered the house, silences, or should silence, all further criti-

> This letter of Mr. Alcott's ought to show Spiritualists that they hold a very meager portion of God's eternal truth; that outside of their pale there are true men,—good men -men whose vision is not narrowed by some "specialty" of thought, but whose hearts and heads are cultured to take in the all of truth wherever found. This letter of Mr. Alcott's, taken in connection with the Jour-NAL'S utterances on the same subject, draws the line at the right point and gives the foundation on which is to be reared the "Modern Church"—the "Church of the Spirit." Parkersburg, W. Va.

# Morality in our Schools.

Do not the facts disclosed by our social statistics cause it to appear that, in the adjustment of our schools, we have gone too far in our aim for material advancement and development of wealth, and that we are correspondingly losing in the direction of moral growth and culture? Let us, then, imitate appreciable movement of the long end. The just as in his vision. Although she had the prudence of the railway engineer, and, adjustments were made and well tested by never seen the steamer, her description of it though seeking to retain the advantages the prudence of the railway engineer, and, which are already ours, let us not be blind to the visible defects and besetting dangers of our present system. Let us determine the composition of the training of our public | trip tickets to Florence, Ala., from all stations schools; let us see if its parts are well proportioned and the compound skillfully wrought, and a thorough analysis may prove, as with the Bessemer steel rail, that, by a been called for years. He quieted her fears judicious change in the nature or proportion and went to the house, where he was admit—of the ingredients, our rapid increase of ted by the man who had called him, and con- wealth may suffer a trifling diminution, but after the other, but when all was ready Mr. ducted to a chamber up one flight where a the moral balance of education will be re-Home generally told me when to set the young woman was found very sick with con-stored, and material, political, and moral progress will move forward together.—From 'Public Schools as affecting Crime and Vice,' by Benjamin Reece, in the Popular Science Monthly for January.

# The Dimensions of Heaven.

The following calculations, based on a text in Revelations, is both curious and interesting. It is copied from the Charlottesville Jeffersonian, and will be found good food for reflection: Revelations xxi, 16: "And he measured the city (the New Jerusalem) with a reed, 12,000 furlongs. The length and the breadth and the height are equal.

Twelve thousand furlongs—7,920,000 feet, which, being cubed, is 943,088,000,000,000,000,-000,000,000 cubic feet, and half of which we cal feet in the room, 16 feet square and 16 feet high, will be 30,843,750,000,000 rooms. We will now suppose the world always did

efore. itants, and that a generation will last thirty and one-third years—2,700,000,000,000 perters were upon the Riviera, where the daughter was very ill. The mother had a sudden worlds, equal to this in number of inhabi-

tants and duration of years—then there would be a room 16 feet long, 16 feet wide and 16 feet high for each person, and room to BDare.

# Hebrew Colonization.

A wealthy and philanthropic Hebrew noble man, Baron Hirsch, commiserating the unhappy condition of his co-religionists in the empire of Russia, offered that government some years since the princely donation of \$10,-000,000 for the purpose of educating and colonizing the Polish-Russian Jews on Russian soil as agriculturists and mechanics, giving them proper industrial training. The offer was refused, and the Russian journals say it was because its acceptance would have created dissatisfaction among their Christian population to have found themselves placed to so great a disadvantage, as they already suffer by contrast with the Hebrews on account of the mental superiority of the latter. Failing in his effort with Russia, Baron Hirsch turned his attention to England in order the better to realize his benevolent desires of redeeming from bondage the persecuted of his race in the Czar's dominions, and his efforts are likely to be crowned with success. His overtures to the English government have been favorably received, and having become convinced that Canada offers the best inducements for carrying out his design he proposes to begin operations there. He will start with colonizing five hundred families on arable land where there is yet agricultural territory enough for ten or twenty times the number of all Russo-Polish Hebrews. He will establish schools for general education, agriculture and industry. These agricultural colonies are to be increased from year to year, till his donation of fifty millions of francs shall be exhausted. Meanwhile a large population will be so sitnated that free immigration will complete the work of redeeming the whole population of two to three millions from Russian oppression, establishing it in a land of freedom where everything will favor their progress and there is no doubt that the scheme will prove successful.

The Brazil Republicans have been steadily and bravely at work ever since the overthrow of the empire, putting themselves and public affairs in condition for a constitutional assembly which will be elected on the 15th signedly and persistently circulated in Europe of bloodshed, and confusion, and secession in that country, but they have had no foundation in fact, the wish being father to the thought. A committee is adapting the constitution of the united States to Brazilian requirements, adhering closely to it as a model. It will not be the first republic that has honored us by the adoption of our marvelous document which must have been inspired by more than human wisdom so wonderfully does it meet the exigencies of a staple government and shape itself to changing conditions. Brazil has leaders as progressive and patriotic as any of the best of the nations south of us; and it illy becomes Americans to join with their enemies and throw doubt or suspicion' upon their ability to grapple with the difficulties in the way of their forming a republic. It will be found that they are all sufficient for the emergencies as they arise.

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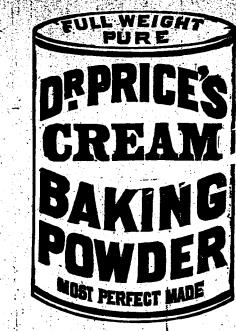
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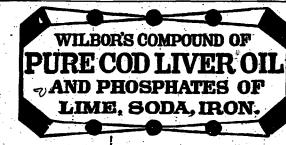
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